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Patriarch PIMEN at divine service in the Church of the Prophet Elijah
Obydensky Lane, Moscow

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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ACT OF THE HOLY SYNOD

October 6, 1977

In the Name of the Father and of the Son and of the Holy Spirit!

The Divine Providence of the Consubstantial and Life-Giving Holy Trinity, for the Holy Church and the salvation of all those who belong to her, has now shown to the world a new luminary of faith and piety, who has joined the glorious heavenly ranks of saints and men pleasing to God: St. Innokentiy, Metropolitan of Moscow and Kolomna, supplicant for the souls of all men.

St. Innokentiy dedicated his entire life to the service of our Lord Jesus Christ and His Holy Church both in spreading the word of the Gospel to those ignorant of Christ, and in ecclesiastical administration, establishing the body of Christ's Church.

Metropolitan Innokentiy of Moscow (secular name Ivan Evseyevich Popov-Veniaminov) was born on August 26, 1797, in the village of Anginskoe, Verkholensk District, Irkutsk Gubernia, into the family of a server. In his fifth year he was already receiving instruction in reading and writing from his ailing father, who died in August 1803.

In 1807, the future bishop entered the Irkutsk theological seminary, subsisting on a meagre state grant. In 1817, a year before completing his studies at the seminary, he took a wife, and on May 18 of that year was ordained deacon of the Church of the Annunciation in Irkutsk. On graduating from the seminary in 1818, Deacon Ioann Veniaminov was appointed a teacher in the parish school, and on May 18, 1821, he was ordained priest to serve in the Church of the Annunciation.

Father Ioann Veniaminov was only two years in the Church of the Annunciation, but in this short time he was able to win the deepest respect of his parishioners with the purity of his life, his conscientious celebration of divine services, and his pastoral zeal.

But the Lord did not intend Father Ioann Veniaminov to fulfil God's call

in Irkutsk. Divine Providence led him onto the path of apostolic service first of all in the distant Aleutian Islands.

At the beginning of 1823, Bishop Mikhail of Irkutsk received instruction from the Holy Synod to send a priest to the island of Unalaska in the Aleutians. However, no member of the Irkutsk clergy was prepared to volunteer for this arduous mission. Then Father Ioann Veniaminov announced his willingness to devote himself to pastoral service on these distant islands.

In later life, His Eminence Innokentiy would recall how after an inner struggle he had said "Blessed be the name of the Lord!" and was consumed by a burning desire to throw himself into the service of people ignorant of Christ, but, according to the accounts of eyewitnesses, eager to hear the Gospel teachings.

On May 7, 1823, Father Ioann Veniaminov departed from Irkutsk for his new home accompanied by his aging mother, his wife, his infant son Innokentiy and his brother Stefan. The journey was long and exceptionally arduous. It took them more than a year to travel from Irkutsk to the island of Unalaska, which Father Ioann finally reached on July 29, 1824.

It was from this point in time onward that the man who in his own lifetime became known as "the apostle of America" began his indefatigable apostolic mission, a mission that was to last almost half a century. His apostolic feat was achieved in the severest climatic conditions constantly fraught with mortal danger.

After he and his family had made their home in a wretched earth house, Father Ioann Veniaminov undertook as his first task the construction of a church on the island and set about studying the local languages and dialects. He trained some of the islanders as carpenters, metalworkers, blacksmiths, bricklayers and stonemasons, and with their assistance in July 1825 he entered upon the construction of the church, which was consecrated in

our of the Ascension the following
7.
Father Ioann Veniaminov's parish
praced not only the island of Una-
ka, but also the neighbouring Fox
lands and Pribilof Islands, whose
abitants had been converted to
istianity before his arrival, but re-
ed many of their pagan ways and
toms. Their new spiritual father of-
had to travel from one island to
other, battling through the stormy
an waves on a frail canoe, at enor-
us risk to his own life and limb.
His travels over the islands greatly
anced Father Ioann Veniaminov's
iliarity with the local dialects. In
hort time he had mastered six local
lects, and selecting the most wide-
ead of these he devised for it an al-
bet of Cyrillic letters, and translated
Gospel According to St. Matthew,
most frequently used prayers and
nns. These latter were so success-
y adopted by the local populace that
y soon ousted the shamanic chants.
e zealous missionary waged a vigo-
s campaign against the vicious prac-
es of the natives, and soon succeeded
overcoming them.

Father Ioann Veniaminov's first
nslations—the Catechism and the
spel According to St. Matthew—ap-
red in Aleut (Fox Island dialect) in
8. He also wrote an article in this
guage: "The Path to the Kingdom
Heaven" and compiled a grammar
the Aleut dialect.

Father Ioann Veniaminov's zeal was
confined to the propagation and af-
nation of Orthodoxy amongst the
utians, and so in 1829, with the
ssing of Bishop Mikhail of Irkutsk,
undertook a journey to the American
inland, to Nushagak, where he
ught the word of Christ to the inhab-
nts of the Bering sea-board, and bap-
ed those that believed.

n November 1834, Father Ioann Ve-
minov was transferred to Sitka Is-
d, to the town of Novoarkhangelsk.
s opened up to him a new and wider
d of missionary activity amongst the
uschans (or Tlingits), who had not
viously been attended by missiona-
s, by reason of their firm allegiance
their pagan ways.

On Sitka, Father Ioann Veniaminov

devoted himself body and soul to the
illumination of the Koluschan people,
having first assiduously studied their
dialect, mores and customs. His lin-
guistic labours were crowned with great
successes here too, and bore fruition in
the composition of a scholarly work:
"Notes on the Koluschan and Kodiak
Tongues as well as Other Dialects of
the Russo-American Territories, with a
Russian-Koluschan Glossary", the pub-
lication of which was greeted as a great
event in the world of scholarship.

In contemporary descriptions of Fa-
ther Ioann Veniaminov's fifteen-year
missionary service on the islands of
Unalaska and Sitka he was likened to
St. Stefan of Perm. His sound judge-
ment and common sense earned him ac-
cess to the coarse, but simple and good
hearts of the local people. The truths
of Christ's teaching were conveyed to
them in accordance with their mental
development: they were instructed in an
atmosphere of total freedom of belief
and the truths were not forced upon
them. Father Ioann Veniaminov waited
in patience until people evinced a desire
to be baptized. A school was built for
the local children, and he provided it
with readers and text-books of his own
composition and translated by his own
hand into the local dialects, and he,
too, was their teacher. After leading
them into the light of the Gospel word,
he instructed them in various crafts and
trades, teaching the Koluschans how to
vaccinate. This approach won him the
trust of the stubborn pagans. Father
Ioann Veniaminov's contemporaries
record that the natives loved their
teacher and illuminator like a real fa-
ther, since he was indeed both benefac-
tor and father, teacher and patron to
his spiritual children that he had saved
for Christ.

In his fifteen years of missionary ac-
tivity in the Aleutian Islands, Father
Ioann Veniaminov was led by his in-
creasing familiarity with the problems
of missionary work to the conclusion
that a successful development of mis-
sionary service in these areas deman-
ded, first and foremost, the construc-
tion of many new churches, the found-
ing of a permanent mission in the north
of America, the appointment of clergy-
men and missionaries, and the estab-

lishment of a deanery under a diocesan bishop.

Father Ioann took these proposals to St. Petersburg, where he reported to the Holy Synod on the state of the Church's mission in Russian America, and asked assistance for its extension and improvement.

Father Ioann presented his translations of the Catechism and the Gospel According to St. Matthew and his article, "The Path to the Kingdom of Heaven", to the Holy Synod, and sought their permission to have these printed in the Aleut language as a necessary precondition for the success of the mission, which permission was granted by the Holy Synod on February 12, 1840. Then Father Ioann departed for Moscow to pray before the city's shrines, to collect donations for the mission in America and to present himself to Metropolitan Filaret, who, when recalling Father Ioann Veniaminov, would always say: "There is something apostolic about that man." Father Ioann was summoned by the Holy Synod to St. Petersburg in the autumn, and he gave account to them of the state of the mission in North America, and of his own missionary labours, and in accordance with the decree of the Holy Synod was raised by Metropolitan Filaret on Christmas Day to the rank of archpriest.

At the beginning of 1840, Father Ioann Veniaminov, while in St. Petersburg, received news of the death of his wife († November 24, 1838). He sought permission to return to Irkutsk to his bereaved family, but Metropolitan Filaret dissuaded him from this, and consoling him in his profound grief, urged him to take the vows. This suggestion came as a surprise to Father Ioann, and he at first ignored it, setting off on a pilgrimage to the Trinity-St. Sergiy Lavra and to Kiev.

On his return to St. Petersburg, Father Ioann Veniaminov decided to take the vows.

On November 29, 1840, Archpriest Ioann Veniaminov made his vows before Metropolitan Filaret and was given the name of Innokentiy in honour of Bishop Innokentiy of Irkutsk, and on November 30, he was raised to the rank of archimandrite.

At the same time the Holy Synod decided to establish a special episcopate for the Russo-American church. On December 15, 1840, in the Cathedral of the Kazan Icon of the Mother of God in St. Petersburg, Archimandrite Innokentiy Veniaminov was nominated to the newly-established see, and consecrated Bishop of Kamchatka, the Kurils and the Aleutians, with his seat on the island of Sitka, in the town of Novoarkhangelsk, which he reached in September 1841.

His exalted episcopal dignity did not distract His Grace Bishop Innokentiy from his apostolic service, but, on the contrary, invested it with an even wider range. His Grace gave a modest account of his missionary labours in Sitka in his letters. On April 30, 1842, he wrote: "My activities since my arrival in Sitka have been nothing great. As follows: (1) A mission has been sent to Nushagak, which will reach its destination no earlier than the middle of this June...; (2) on December 17, the theological school was opened, at present numbering 23 Creole and native students...; (3) in spring I visited Kodiak to inspect the churches there and was pleased beyond all expectation by what I saw. The Kodiaks have become quite unlike their former selves... and as they themselves informed me, are now 'beginning to come out of the darkness into the light'.... In two days time I shall be setting off on an inspection tour of my diocese, which will continue for the duration of 16 months."

On May 5, 1842, His Grace Innokentiy set off on this tour of his far-flung diocese. On May 28, the Feast of the Ascension, he arrived on the island of Unalaska and served in the church he had built and consecrated. The local Aleuts presented their beloved archpastor with "eagles"*, skilfully woven out of grasses and fine roots. Then, after visiting the islands of Atka, Unga, Pribilof, Bering and Elovoy islands, on August 18, 1842, His Grace Bishop Innokentiy arrived in the town of Petropavlovsk (on Kamchatka). Later, following winter routes he set off from here on

* Eagle—a round mat with a design of an eagle on it for hierarchs to stand on during divine service.

ir of the Kamchatka churches. After
s arduous winter journey through
mchatka, His Grace reached the
wn of Okhotsk in April 1843, where
spent a little over four months, in
hich time he was able with his pater-
l benevolence to win the trust of the
oryaks, Chukchi and Tunguses, which
greatly helped him propagate amongst
them the Word of God.

In August of that year he departed
r Sitka, bringing to an end his first
urney through his extensive diocese.
1846, Bishop Innokentiy undertook
second journey, and in 1850 a third,
hich continued his journey across the
sian part of his diocese. He celebrat-
Liturgy in all the churches he visit-
, and molebens or All-Night Vigils
the chapels, and everywhere he deliv-
ered homilies. By the ukase of the
oly Synod of April 21, 1850, Bishop
nnokentiy was elevated to the dignity
archbishop for his fruitful missionary
ervice. In 1852, the Yakut area was
mitted to the Kamchatka Diocese,
nd in September 1853, Archbishop In-
okentiy took up permanent residence
the town of Yakutsk. From there the
rchbishop took frequent trips through-
ut his enlarged diocese. He devoted
uch energy to the translation of the
riptures and service books into the
akut language.

In the first half of 1857, Archbishop
nnokentiy made a tour of Yakutia and
orth America, inspecting his farthest
arishes, and at the end of June he was
ummoned to St. Petersburg to partici-
ate in the sessions of the Holy Synod.
rchbishop Innokentiy's proposals that
he see be transferred from Yakutsk to
e Amur and vicariates be set up in
itka and Yakutsk were accepted and
proved by all the members of the
oly Synod. His Grace was patently
happy about spending so much time
the Holy Synod sessions, and on Jan-
ary 21, 1858, he was, "on his own
request", released from attending the
oly Synod. He thereupon set off for
kutsk, travelling by way of Moscow.
rom Irkutsk he went on to the Amur,
the town of Nikolaevsk, where he
onsecrated churches, preached Chris-
ianity to the Nanai, Peindals and Sa-
oghirs, and returned to Irkutsk in
eptember, travelling through Ayan.

In July 1859, an event of profound
significance took place in the Church in
Yakutia: thanks to the solicitude and
labours of His Grace Archbishop Inno-
kentiy, his Yakut flock for the first time
heard the Word of God and divine
service in their native tongue.

Because of its remoteness from the
diocesan centre of the Amur and Ussuri
areas, and also as a result of the open-
ing of two vicariates in the Kamchatka
Diocese—in Novoarkhangelsk (1859)
and Yakutsk (1860)—and the appoint-
ment of vicar bishops to these vicari-
ates, His Grace Innokentiy decided to
transfer his seat from Yakutsk to the
town of Blagoveshchensk. He departed
from Yakutsk to Irkutsk in February
1860 to consecrate the Vicar of Yakutia,
and then made two journeys (in 1860
and 1861) along the Amur and the Us-
suri, and then round Kamchatka. When
on his way from Nikolaevsk to Kam-
chatka the archbishop's vessel was
torn from its anchorage off Sakhalin
by a powerful storm and ran aground
a few metres from a stone reef (on the
night of August 29, 1861) but no one
was injured and all were safely con-
veyed to shore in the early morning.
As they had no choice but to go on to
Kamchatka by way of Japan, Arch-
bishop Innokentiy and his companions
took passage on a passing ship for To-
kyo, which they reached on Septem-
ber 9. This was the second occasion on
which the apostle of America met the
apostle of Japan, Archbishop Nikolai
(Kasatkin) of Japan, since canonized as
Equal to the Apostles. A few months
earlier in the town of Nikolaevsk, Arch-
bishop Innokentiy had given his bless-
ing to Hieromonk Nikolai on the eve of
the latter's departure for missionary
service in Japan.

In October, when he arrived in Petro-
pavlovsk (on Kamchatka) His Grace In-
nokentiy carried out his fourth tour of
Kamchatka.

In September 1862, Archbishop In-
nokentiy settled in his new see in Bla-
goveshchensk, and continued his arch-
pastoral service with unabated zeal,
tending to the spiritual needs of his
flock, and preaching the Word of God
among the heathen.

In April 1865, the Holy Synod issued
an ukase on the appointment of His

Grace Archbishop Innokentiy as a member of the Holy Governing Synod.

The concession of the Russian territories in North America to the United States of America caused His Grace Innokentiy great anxiety for the fate of the still young Orthodox Church in that area, which had been largely founded and built up through his own apostolic labours. Consequently he believed that the American vicariate should not be closed down, but its residence transferred from Novoarkhangelsk to San Francisco. In addition he insisted on the necessity of appointing a new vicar with a knowledge of English, and proposed that His Grace the Vicar Bishop and all the Orthodox clergy in America should celebrate Divine Liturgy and the other church services in English, for which purpose the service books should be translated into the English language.

On November 19, 1867, Metropolitan Filaret of Moscow departed to the Lord.

Archbishop Innokentiy was fond of quoting the verse from the Psalms: *The steps of a good man are ordered by the Lord* (Ps. 37. 23), and the Lord saw fit to guide the steps of His good servant Innokentiy to a new exalted and responsible service in His Church: on January 5, 1868, Archbishop Innokentiy of Kamchatka was nominated Metropolitan of Moscow and Kolomna, successor to the man he had so deeply revered and in whom he had confided his missionary activities, seeking his guidance and help. According to eyewitnesses, the news of his appointment to the Metropoly of Moscow and Kolomna, which reached him in Blagoveshchensk on January 18, 1868, seriously troubled the aging hierarch and missionary. For a whole day he was in a state of anxiety, "and in the evening, before retiring, prayed longer than usual, staying long on his knees". In February, His Eminence departed for Moscow, the place of his new service, and arrived there on May 25. The day after his arrival, Metropolitan Innokentiy celebrated Divine Liturgy in the Cathedral of the Dormition, delivering a short, but deeply moving and humble address to his new flock before the service, after the Hours. After his apostolic salutation invoking the grace and peace of God

the Father and of Jesus Christ our Lord upon the flock, Metropolitan Innokentiy said: "Who am I that I presume take up both the word and the authority of my predecessors? Reared in a time and place of great remoteness, more than half of my life spent in a distant land, I am no more than a humble tiller of a small portion of Christ's pasture, a teacher of infants and those in the infancy of faith. Is it fitting that such as I, the least of Christ's labourers, should be allowed to work in this great garden of Christ, glorious and ancient? Am I that such a teacher should be entrusted with a flock from whose bosom teachers and mentors, and even teachers of teachers go forth to all ends of Russia?... Who am I beside my predecessors? There can be no comparison... But who am I to oppose the bidding of God, the King of Heaven, without Whose will not even a hair falls from our heads?... No, I said to myself, let it be done to me as it pleases the Lord: 'I shall go whither Thou biddeth!' And thus I have come to you. And so, bless me, O Lord, in my new undertaking! Brethren and fathers, especially you, our enlightened mentors and fathers, it is not befitting that you should have an ignorant hierarch such as I am. But for love of Christ bear with me and remember me also in your private prayers; intensify your prayers that heresy and sophistry do not take advantage of my ignorance and steal into the heart of Orthodoxy... On May 31, Metropolitan Innokentiy made his first entrance into the Trinity-St. Sergiy Lavra in his capacity as its Holy Archimandrite.

Metropolitan Innokentiy's administration of the Moscow Diocese was characterized by his energetic attendance and participation in everything that a pastor of the Church could and should be concerned with in his diocese. Any person desirous of seeing him would feel no fear in approaching him, being fully confident that he would receive a kind and cordial reception, sympathy for his grief and a readiness to provide all possible assistance both in word and deed. And no one ever went away from him without receiving help and solace.

In November 1868, Metropolitan Innokentiy travelled to St. Petersburg to take part in the sessions of the Holy

nod, the first of many such visits, the first being undertaken by His Eminence in January to March 1878.

Metropolitan Innokentiy's advice and assistance, as that of an experienced missionary, was sought by many young missionaries and, in particular, the consulate of Japan, Hieromonk Nikolai Kasatkin. Hieromonk Nikolai was deeply influenced by the metropolitan and on his recommendation undertook a serious study of the Japanese language. In 1870, the Holy Synod established the Japanese Orthodox Mission, headed by the now Archimandrite Nikolai Kasatkin, a move that was also made under the influence of Metropolitan Innokentiy. Shortly before his death, Metropolitan Innokentiy expressed his desire to see an episcopal see established in Japan, which desire was fulfilled in 1880.

Both in Moscow and in the Holy Land, Metropolitan Innokentiy achieved, under the guidance of Divine Providence, a great deal for the missionary cause that he had been unable even to conceive of during his own time in the land, and which no one else had been capable of achieving.

It was on Metropolitan Innokentiy's proposal that in 1875 a fourth Moscow saint, Filipp, was added to the list of those whose feast is celebrated on October 5. Previously, from 1596, this had been the feastday of the Holy Hierarchs of Moscow, Petr, Aleksey and Iona. In 1876, the revelation of grievous errors and unintelligible phrases in some of the service books led Metropolitan Innokentiy to call for a revision of all these books. A special committee was set up in Moscow for this purpose.

Metropolitan Innokentiy's administration of his diocese brought fruitful results: many members of the Moscow and village clergy were provided with houses by their churches, and their standard of living improved, all thanks to funds raised by Metropolitan Innokentiy; a home for retired clergymen was opened in 1871; a diocesan school of icon-painting and other arts was opened for poor children and orphans of the clergy who were not able to attend ordinary schools (1873); Metropolitan Filaret's school for daughters of

the clergy was reformed, primarily for those not receiving any pensions or subsidies; and a church dedicated to the Protecting Veil of the Mother of God was built for the Moscow Theological Academy.

Feeling that his end was approaching, on Holy Tuesday (March 27, 1879), Metropolitan Innokentiy requested that the Sacrament of Holy Unction be administered to him. On March 29, Maundy Thursday, after early Liturgy he received Holy Communion. On Holy Saturday (March 31), at 2.45 a.m. the great hierarch and apostle went to sleep in the Lord.

On April 5, 1879, the body of Metropolitan Innokentiy of Moscow was laid to rest in the cloister of St. Sergiy. Two epitaphs were engraved on his headstone: "May the Lord God remember your episcopal service in His Kingdom now and for ever and world without end" and, "We beseech Thee our Lord Jesus Christ to heed the prayers of Metropolitan Innokentiy and have mercy on us".

His contemporaries left the following descriptions of His Eminence Metropolitan Innokentiy's personality: "His Eminence Innokentiy stands out magnificently in the midst of our Orthodox hierarchs, ancient and new, for his remarkable and original qualities. Having grown up and worked up to the age of seventy in the midst of a simple nature, surrounded by simple children of this nature, he was himself approachable, kind and welcoming, straightforward and free of partiality, caring not for show or finery, nor prone to flaunt either his knowledge or his services, and his behaviour at all times was simple and humble. His great natural intelligence was enriched with a wealth of knowledge such as is the lot of few men to acquire. His heart had no place for envy and cunning, ambition and vanity, desire for riches or for earthly comforts. From his early childhood he had to wage a constant struggle with severe natural conditions and people, resisting need and privation, and he taught himself patience and industry, courage and perseverance, self-control and resourcefulness, restraint and the ability to be content with little, and implicit submission to

the holy will of God in all circumstances..."

"His name is glorified and venerated both here and in other lands. Every Russian jealous of his nation's honour and glory, and every educated person who respects learning and integrity venerates the splendid person of our apostle of Kamchatka and the Aleutians."

"He is of a straightforward and upright character. His apostolic feats are known through the length and breadth of Russia... His Grace is approachable because of his own simple nature; ...and attentive to supplicants because his heart is full of love."

"His Eminence Innokentiy is cast in the likeness of the Apostles, full of piety and prudence."

"Metropolitan Innokentiy's spiritual personality was formed outside the conventions and artificiality of our society: he was pure of heart and always well-intentioned, guided by neither pride nor vanity; he had nothing to seek from people, nor any reason to strike false attitudes before them; he appeared outwardly as he was within: an upright, sincere, loving and benevolent pastor. By character he was an energetic man, always prepared to exert himself, to undergo privation and full of patience, his own severest judge and untiring in his endeavour."

He was a "man of high moral standards, great learning, noble character, unselfish and assiduous in the performance of his duty," to quote the Holy Synod's reference of June 18, 1825.

Materials relating to the pastoral and missionary activities of Metropolitan Innokentiy of blessed memory have been received from the Autocephalous Orthodox Church of America, collected together by a commission for the canonization of His Eminence the Metropolitan. The commission's primary task was to investigate all the unpublished materials relating to the North American period of his life.

It is patently clear from these materials that His Eminence Innokentiy was, from his first years of apostolic service, devoted in body and soul to the Holy Church and the propagation of the Word of God, that he was outstanding in his sobriety and clearness of intel-

lect, which was combined with a profound faith in the Lord, that he was a man of great industry, in possession of enormous resources of energy and will-power, and that he was benevolent and gentle in heart, selfless and modest.

Preaching the Gospel was His Eminence Innokentiy's feat in life. This was accomplished in the face of great hardship and privation. He had to cover great distances in small boats across tempestuous seas, and in sleighs driven by dogs or deer across snowy wastes. There is a mass of factual evidence which illustrates these journeys, which seriously undermined his health. But this also brought him great spiritual joy. He wrote as follows to his bishop in Irkutsk about his missionary expedition to the island of Unga in 1828: "Woe cannot describe the zeal with which the Aleuts received my teaching, the gratitude with which they honoured me after having instructed them, or the spiritual pleasure which teaching them brought me. Thanks be to God for His Word, for granting me His Word, and for enlightening and comforting them with the Word."

The preaching of the Word of God played a predominant role in His Eminence Innokentiy's apostolic service. He was a remarkable preacher, and would never fail to avail himself of an opportunity to deliver a sermon or hold a discussion and, once he was consecrated bishop, he energetically exhorted the clergy to do likewise: "Woe to him who is called and put to propagate the Word, and does not do so!" he wrote. "...When explaining the objects of faith it is important to speak with circumspection, clearly, distinctly and in a few words as possible, or your sermon will meet with little success... You must convey to your hearers the essential message of all Jesus Christ's teaching: that we repent, believe in Him and nourish a selfless and pure love for Him and all mankind... If you are to win your hearers' hearts you must speak from your heart, for it is the strength of our heart's feeling that moves us to speak. And so only he who is filled and overflowing with faith and love will be able to speak with a wisdom which his hearers' hearts will be unable to resist..."



His Holiness Patriarch PIMEN blessing the congregation after the service
in the Patriarchal Cathedral of the Epiphany



His Holiness Patriarch Pimen reading the Holy Gospel at All-Night Vigil in the Epiphany Cathedral. Below: Autumn Feast of St. Sergiy of Radonezh in the Trinity-St. Sergiy Lavra (September 25/October 8)



approximately a hundred years have passed since the death of St. Innokentiy of eternal memory, but the memory of this holy man is still fresh in the mind of the Church, in the hearts of countless Christians who venerate him as a man pleasing to God, an apostle and a teacher.

On May 8, 1974, His Beatitude Archbishop Ireney of New York, Metropolitan of All America and Canada, informed His Holiness Patriarch Pimen of Moscow and All Russia of the decision of the Holy Synod of the Orthodox Church in America to request their Church to consider the question of the canonization of Metropolitan Innokentiy (Veniaminov) of Moscow and Kolomna of eternal memory, held in veneration by the Orthodox inhabitants of North America as a zealous defender of Orthodoxy, a selfless pastor, a man of deep humility and devoted love for God and all people, and, if *it seems good to the Holy Ghost* and the Holy Synod of the Russian Orthodox Church, carry out this solemn act.

The Holy Synod of the Russian Orthodox Church held a session on October 17, 1974, to consider this request from the Orthodox Church in America. It was decided to charge the Holy Synod Commission on Christian Unity and Inter-Church Relations with the study of this question and to request His Beatitude Metropolitan Ireney to send materials relating to the life and activity of His Eminence Metropolitan Innokentiy in America. The results of this investigation were presented to the Holy Synod at its present session by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations. On the basis of all that has been reported above the Holy Synod, having considered up its praise and glory to the Lord our Saviour and Provider for all the world, Who has bestowed His bountiful mercy on His Church, has determined:

(1) to include His Eminence Innokentiy of eternal memory, Metropolitan

of Moscow, Apostle of America and Siberia, in the catalogue of saints glorified through the grace of God;

(2) his holy remains to be left in the tomb;

(3) to commemorate our saint and father Innokentiy, Metropolitan of Moscow and Kolomna, twice a year, on March 31, the day of his blessed departure from this life, and September 23, the day of his canonization, his name to be inscribed in the menologion;

(4) to entrust His Eminence Metropolitan Nikodim of Leningrad and Novgorod with the compilation of the service to St. Innokentiy, Metropolitan of Moscow and Kolomna, and until such time as it is affirmed to employ the service to the saints in the General Menaeon.

Notice thereof is given hereby to all the faithful children of the Holy Church, and let them give praise to the Triune God Who has ordained that they shall glorify His righteous servant Innokentiy, intercessor for their souls. And let them lift up their voices in prayer to St. Innokentiy, who stands before the Throne of God in heavenly glory, that through his prayers and intercession the Lord God may keep all believers in harmony, truth and love, and grant peace and salvation unto all mankind. Amen.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

**+ NIKODIM, Metropolitan
of Leningrad and Novgorod,
Patriarchal Exarch to Western Europe**

**+ FILARET, Metropolitan
of Kiev and Galich,
Patriarchal Exarch to the Ukraine**

**+ YUVENALIY, Metropolitan
of Krutitsy and Kolomna**

**+ NIKOLAI,
Archbishop of Gorki and Arzamas**

**+ FEODOSIY,
Bishop of Poltava and Kremenchug**

**+ SERAPION,
Bishop of Irkutsk and Chita**

**+ ALEKSIY, Metropolitan
of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate**

**To His Beatitude IRENEY, Archbishop of New York,
Metropolitan of All America and Canada**

It is with joy and deep spiritual gratification that I inform Your Beloved Beatitude that today, October 6, a session of the Holy Synod of our Church was held, at which we and the Holy Synod canonized Metropolitan Innokentiy (Veniaminov) of Moscow and Kolomna, the Enlightener of the Aleuts and Apostle of America. He is to be commemorated twice a year, on March 31 (Old Style), the day of his blessed departure, and September 23 (Old Style), the day of his canonization; all the materials pertaining thereto will be remitted to you by post.

With brotherly love in the Lord,

+ **PIMEN, Patriarch of Moscow and All Russia**

October 6, 1977, Moscow

To Archbishop KIPRIAN of Philadelphia and Pennsylvania

Today, October 6, His Holiness Patriarch Pimen and the Holy Synod of our Holy Church canonized Metropolitan Innokentiy (Veniaminov) of Moscow in witness of his missionary labours equal to the Apostles and his propagation of Christ's Gospel on the American mainland. Please accept my brotherly congratulations and wishes for the prayerful intercession of St. Innokentiy, the Apostle of America.

With fraternal love in the Lord,

+ **Metropolitan NIKODIM**

To Archbishop KIPRIAN of Philadelphia and Pennsylvania

Today, October 6, under the chairmanship of His Holiness Patriarch Pimen, the Holy Synod of our Holy Church canonized Metropolitan Innokentiy (Veniaminov) of Moscow and Kolomna. By this solemn act our Holy Synod has recognized the supreme spiritual feat of St. Innokentiy in his apostolic mission on the Aleutian Islands, in Alaska and Siberia. By bringing the light of the Gospel teachings to the peoples of these lands, St. Innokentiy has set an example to the world of true apostolic and pastoral service to God's people. Informing you of this I ask Your Grace to accept my brotherly greetings.

With love in the Lord,

+ **Metropolitan YUVENALIY**

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness, we are happy to enter the holy hierarch Innokentiy into the catalogue of saints, and join our prayers to those of the Holy Russian Church that he may intercede for our Holy Churches in their apostolic witness in emulation of our father, Metropolitan Innokentiy, now among the saints.

With brotherly love in the Lord,

+ **IRENEY, Archbishop of New York
and Metropolitan of All America and Canada**

October 12, 1977

To Metropolitan NIKODIM of Leningrad and Novgorod

Your Eminence, we have received the news of the canonization of Metropolitan Innocent with joy and gratitude. Eagerly waiting for the text of the service to the newly-canonized saint. Holy father Metropolitan Innocent, pray for us. With love in Christ

October 12, 1977

+ **Archbishop KIPRIAN**

Telegram to Metropolitan YUVENALIY see on p. 21

The Visit of the Moscow Patriarch to the Constantinople Patriarch

JOINT COMMUNIQUE

by the Ecumenical Patriarch DIMITRIOS I
and Patriarch PIMEN of Moscow and All Russia

His Holiness Patriarch Pimen of Moscow and All Russia paid an official visit to His Holiness Dimitrios I, Archbishop of Constantinople the New Rome and Ecumenical Patriarch, from October 10 to 19, 1977.

Accompanying His Beatitude and Holiness Patriarch Pimen were the following: Member of the Holy Synod, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Chairman of the Holy Synodal Commission on Christian Unity and Inter-Church Relations; Member of the Holy Synod, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Archbishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe, Rector of the Leningrad Theological Academy and Seminary; Archpriest Afanasy Stodnyuk, secretary to His Holiness the Patriarch; Protodeacon Vladimir Nazarkin, Referent at the Department of External Church Relations; G. Ponomarenko, private secretary to His Holiness the Patriarch; N. Skobei, a staff member of the Department of External Church Relations; and Hieromonk Simon Ishutin, secretary to the Metropolitan of Leningrad and Novgorod.

His Holiness Patriarch Pimen and his suite visited the churches of the imperial city of His Holiness Patriarch Dimitrios, and paid homage at their altars, attended divine services, and went on a sightseeing tour of the ancient city.

On October 16, the Sunday of the Holy Fathers of the Seventh Ecumeni-

cal Council, His Holiness Patriarch Dimitrios and His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral of St. George the Victorious; they were assisted by the hierarchs and clerics accompanying Patriarch Pimen and those of the Constantinople Church. After the service they exchanged addresses and gifts as befitted the occasion.

His Holiness Patriarch Pimen and those accompanying him had conversations with His Holiness Patriarch Dimitrios and with the responsible Synodal Commission on Inter-Orthodox Questions of the Church of Constantinople. The conversations were conducted in a sincere and cordial atmosphere and were full of concern for the good of Orthodoxy.

Both Churches expressed the desire for more heartfelt and sisterly relations in the service of pan-Orthodox unity and cooperation in the life and activity of the Orthodox Church, including the preparation for the Holy and Great Council of the Eastern Orthodox Church and the preparation and conducting of inter-Christian dialogues, in the work of the World Council of Churches, and of the ecumenical movement as a whole.

At the conversations, it was noted that both Churches were ready to develop friendly relations with the non-Christian world.

Both Patriarchs acknowledged the essential contribution to be made by all Orthodox Churches in establishing a lasting and just peace on earth.

Throughout the conversations general concern was expressed with regard to questions arising between the two Churches, which demand normalization

for the good of both Churches and for all Orthodoxy.

The opinion was expressed that the aim could be promoted by establishing closer contacts between the Ecumenical Patriarchate and the Moscow Patriarchate and by more frequent meetings between their representatives.

Both Patriarchs and the responsible hierarchs of both Churches consider that the revitalization of sisterly cooperation between Local Orthodox Churches is essential, a cooperation which bears actual witness to the conciliar unity of Orthodoxy.

His Holiness Patriarch Dimitrios and His Holiness Patriarch Pimen also reached an agreement concerning the ways and means of solving outstanding issues between the two Churches.

His Holiness Patriarch Pimen together with his suite paid an official visit to the governor, His Excellency Namik

Kemal Shanturk during his stay in the city.

On October 14, His Holiness Patriarch Pimen held a reception in honour of His Holiness Patriarch Dimitrios, who in turn gave an official dinner at the Patriarchate in honour of His Holiness Patriarch Pimen on October 16, at which His Excellency the Governor of Istanbul, and the USSR Consul-General, M. G. Orlov, were invited.

At the end of the official dinner both Patriarchs expressed their gratitude to the governor for the attention and interest which had been shown throughout the whole of Patriarch Pimen's visit. Through the governor, His Holiness Patriarch Pimen conveyed cordial greetings to the government and people of Turkey.

His Holiness Patriarch Pimen invited His Holiness Patriarch Dimitrios to visit Moscow; the invitation was graciously accepted.

Patriarch DIMITRIOS

Patriarch PIMEN

October 19, 1977, Istanbul

Speech by His Holiness Patriarch PIMEN

Your Holiness, Most Holy Kir Kir Dimitrios I, Archbishop of Constantinople the New Rome, Ecumenical Patriarch, our beloved brother in Christ,

At this most blessed moment of our first meeting we are filled with feelings of profound gratitude to God our Heavenly Father, Who is glorified and worshipped in the Trinity, for granting to us the joy of communing with you, Your Beloved Holiness, in Constantinople, an ancient city rich in history, with your hierarchs pleasing to God and with all your worthy people.

We give sincere thanks to Your Holiness and to the Holy and Sacred Synod of the Constantinople Church for the gracious invitation to visit your Patriarchate.

We are all deeply convinced of the importance of the meeting of the Primates of our two Local Orthodox Churches at which we would like with all sincerity to bear witness to the Orthodox and non-Orthodox world that our

Churches are following inseparably the same path towards the achievement of pan-Orthodox unity, of inter-Christian concord, of cooperation with all men of good will in order to establish true justice and peace on earth.

We have come to you with open hearts and good intentions in the hope that with God's help, we shall succeed in removing the middle wall of partition erected between our two Churches through human weakness, and shall thus firm a spirit of love and harmony in order that the star of Orthodoxy should shine even more brightly in the world, and the light of truth and salvation emanating from this celestial star should lighten up the minds and hearts of all men thirsting for righteousness and truth.

In conclusion, allow me to convey to you, Your Holiness, and through you to the whole Plenitude of the Holy Church of Constantinople, sincere and heartfelt good wishes from the loyal children of the Russian Orthodox Church, who always recall with thankfulness the efforts and concern of the pastors of the Constantinople Church.

Delivered at his first meeting with His Holiness Patriarch Dimitrios at the Constantinople Patriarchate on October 12, 1977.

enlightening Old Russ with Christianity.

We express anew our profound conviction that the visit of the Russian Church delegation to Constantinople

will strengthen our unanimity and that we are entering a new historical era full of Christian good will and sincere love in the relations between our Sister Churches.

Speech by His Holiness Patriarch PIMEN

Our Holiness Kir Kir Dimitrios I, Ecumenical Patriarch, our beloved Father in the Lord, esteemed Mikhail Georgievich, Consul-General of the Soviet Union in Istanbul,

Respected guests, our present visit to the Ecumenical Patriarch in this ancient city is a new link of the strong spiritual link which has long existed between Russia and the Ecumenical Patriarchal See. We arrived at the Bosphorus with hearts overflowing with love and hope, profoundly convinced that brotherly communion is the successful resolution of inter-Orthodox problems concerning both the inner life of Orthodoxy and its relations with the non-Orthodox world.

The Russian Orthodox Church is carrying out her service in the congested conditions of a just society created by the Soviet people over the last 60 years. It is significant that this jubilee year saw the adoption in our country of a new Constitution of the USSR, which even more forcefully and vividly asserts those great and democratic principles which guarantee the freedom of science for all our citizens.

Together with the whole of the Orthodox Plenitude we take an active and fruitful part in solving the many problems which arise in the sphere of inter-Orthodox and ecumenical contacts. True to the Gospel commandments, our Church is constantly and unceasingly concerned with strengthening friendship between nations and peace throughout the world. Our service to humanity consists not only in propagating the commandments of Christ, but also in putting them into practice as regards the concrete needs of the age. The urgency of the task of preserving peace on

earth and our religious awareness prompt us to take an extensive part in various efforts undertaken in the cause of peace, leading to detente and the expansion of fruitful cooperation among all nations.

We are discussing all these problems facing our Local Orthodox Churches from all aspects, in a spirit of sisterly love and sincerity unclouded by hypocrisy. With gratitude to God we can say with satisfaction that in the sisterly relations between our Churches a new age is beginning, an age of hope and a bright future.

However, we have no desire that the significance of our meeting should be confined to the narrow framework of inter-Church communion. We hope that our visit will not only be a new and beneficial stimulus in our inter-Church relations, but that it will also lead to consolidation and increase of friendship, mutual understanding and cooperation between the peoples of the Soviet Union and of Turkey.

In conclusion allow me to thank you with all my heart, Your Holiness, as well as the municipal authorities and the people of this beautiful city, for the attention, warmth and concern which you have shown us, the representatives of the Russian Orthodox Church.

These words of profound gratitude are also addressed to you, dear Mikhail Georgievich, and to the staff of the Soviet Consulate-General, which represents our great country in this city.

To the health of His Holiness Patriarch Dimitrios, Primate of the Church of this city; to Their Eminences and Graces his brother hierarchs, to the devout believers; to the health of the Governor of Istanbul; to the happiness and success of all present! We raise this glass to the strengthening of the bonds of peace and cooperation between our Churches, between the peoples of the Soviet Union and of Turkey!

Delivered at the reception given by him in honor of His Holiness Patriarch Dimitrios at the USSR Consulate-General in Istanbul, on October 14,

Speech by His Holiness Patriarch DIMITRIOS

Most Beatific and Holy Patriarch of Moscow and All Russia, dear brother in Christ, Pimen,

We have listened to your significant and elevated words with great attention and respect, words which your much beloved and longed-for Beatitude was kind enough to address to our humble self and to all the worthy gathering here.

Your visit and that of the delegation of the Holy Russian Church to the Ecumenical Patriarchate is a natural consequence and continuation of the ancient ties which link both our Churches. For it was from here, from the banks of the Bosphorus, that the Russian people received the light and truth of the Christian faith in the form of Orthodoxy; the light and truth which have aided them throughout the centuries, in their dialogue with God and mankind. Moreover, Orthodoxy was a great cultural factor for the Russian people in every sphere; in philosophy, poetry and literature, the fine arts and music, and thus not only in disclosing internal Russian culture, but also in its contribution to human culture as a whole.

As you have emphasized, Your Beatitude, the meeting of our two Churches during this official visit has come about within the framework of the responsibility and duty of the Orthodox Church to herself, to the rest of Christendom, and to all mankind in general—believers in God and non-believers alike.

Admittedly, the Holy Russian Church under the wise leadership of yourself and your chosen helpers is making a very valuable contribution to inter-Orthodox, inter-Christian and universal service; a contribution towards the longed-for and active realization of pan-Orthodox unity, Christian unity, inter-religious mutual understanding and cooperation, and furthermore, cooperation with all people of good spirit and

good will in order to work for love and peace throughout the world.

It was with particular pleasure that we learned from you that the new Constitution of your great country allows more freedom of conscience and religion, permitting the Holy Russian Orthodox Church to accomplish further good deeds, constructive and peace-making acts within and outside Russia.

From our side, we want to inform Your Beatitude that our country's Constitution provides for freedom of conscience and religion. As the Ecumenical Patriarchate, we are living under the protection of the Constitutional and democratic laws of the Turkish State.

We paid particular attention to the content of your words which refer to friendship between our neighbouring countries, our native land Turkey and your native country. We hope that the visit you have come upon, apart from the religious and ecclesiastical reasons, will contribute towards the friendship between both our countries, to their welfare and towards peace throughout the world.

It is with these thoughts and feelings of profound love and mutual respect that we greet Your Holiness and Beatitude, and thank you for noble and brotherly reception. We also thank the representative of the Government of the Union of Soviet Socialist Republics, Mikhail Orlov, for the courteous attention which he has shown us and the Ecumenical Patriarchate, and which is of great value.

In concluding these humble words we extend greetings of love and peace in the name of the Ecumenical Patriarchate to all those invited here and propose a toast to the health and long life of His Holiness and Beatitude Patriarch Pimen of Moscow and All Russia and to the health of your worthy and good companions; to the health of your esteemed Consul-General and colleagues; to the prosperity and peace of the great Russian people, and to the friendship with the great Turkish people.

Delivered at the reception given by His Holiness Patriarch Pimen on October 14, 1977.

Speech by His Holiness Patriarch PIMEN

our Holiness Kir Kir Dimitrios I, Ecumenical Patriarch, our beloved brother in Christ.

our Excellency, your Reverend bishops and priests, esteemed guests of honour,

this day our heart is full of gratitude to the Lord for having granted us the opportunity of making the journey to the capital city of Your Holiness. For our- selves and for Their Eminences and Graces the hierarchs and the members of the clergy and laity accompanying us, we offer our heartfelt gratitude to Your Holiness, dearly-beloved in the Lord, and to the Holy and Sacred Synod for their hospitality during this brotherly visit of ours.

It is a great joy to us to offer our sincere greetings to Your Holiness, to your Eminences and Graces the hierarchs, to your revered clergymen and men and all the honoured guests who are here today at the reception that you have organized in our honour.

The journey which we have undertaken to your city and your Church enables us to engage in personal contact with Your Holiness, to talk face to face and to discuss with you those questions in the life of the Orthodox Church which are of interest to us all, questions of Christian unity and of our witness before the contemporary world. Christ our Saviour, of our Orthodox Church, contribution to the establishment of a just and lasting peace on earth.

It is with profound satisfaction that we note the brotherly and sincere atmosphere in which our meetings and conversations have been held. It could hardly have been otherwise, since we are all the children of one Mother, the Holy Orthodox Church which exists throughout the world. We consider that such meetings are useful not only to our Local Churches, but also for the strengthening of Orthodox unity, for every harmonious encounter radiates warmth and produces vital results.

We are united in our Orthodoxy not only in the sense that we share the

same dogmas, but also in the sense that we share one life. We are united organically in grace, being nurtured by the One Vine, and we belong to that One Whole which began her mystical life on the day of Pentecost, still continues it today and will exist until the end of time.

We are one because we have one Head for the whole Church, our Lord Jesus Christ, one faith, one love and one life of grace. This must be the only determining factor in our relations and take precedence over everything else. For this reason we must make use of every opportunity and every meeting, like the present, to nurture within ourselves the spirit of this holy unity with thoughts of it and of the glory of God which it brings forth.

The duty of all the Local Orthodox Churches is carefully to preserve the unity that has been granted and bequeathed them by the Lord. The existence of Autocephalous Churches, each of which has her own Supreme Authority and her own First Bishop—the Primate—must not weaken the ties of unity or lead us to mutual alienation and isolation. It would be sad if, while taking part in the task of drawing closer the various Christian denominations in the ecumenical movement, the final aim of which is the unity of all Christians, the Orthodox did not strive to establish indissoluble ties among themselves and were not concerned with removing all obstacles on this path when they arise. It would be sad if by setting up the interests of one Local Church against the interests of another the Orthodox neglected that oneness for the sake of which the Lord shed His blood, that oneness which makes up the Body of Christ.

As we know, the Orthodox Church in all her Plenitude is preparing for the Holy and Great Council which is to pass resolutions on several questions, including questions on which there is, unfortunately at the present time, no unconditional understanding between Orthodox Churches, including our two Churches.

We consider that now there is an

delivered at the reception given in his honour to His Holiness Patriarch Dimitrios on October 16, 1977.

urgent need for more meetings on various levels, for closer sisterly contacts between our Churches and joint discussion of various important current issues which cause difficulties in our inter-Orthodox relations. On such issues we must seek a righteous, and useful resolution acceptable to all, not closing our eyes to our weaknesses and helplessness and the obstructions that beset our Churches, and strive to heal the situation.

We believe that the forthcoming Holy and Great Council of the Eastern Orthodox Church after serious pan-Orthodox preparations can shed canonical light on all difficult issues, remove abnormalities, establish even more firmly our unity and our mutual love, and open up new perspectives for our Church's mission in the world.

During the span for which the Lord has ordained us to live and work, the world is awaiting to hear the voice of Orthodoxy on many topics. Only if they are linked by a firm union of love and strictly follow the principles of sobornost, that basic element of Orthodoxy, can the Orthodox Churches, Orthodox Christians and the whole Orthodox Church take full and fruitful part in

the solution of the great and of complex problems of today and speak to the world in a manner which will be heeded with attention and respect.

United, concerted action by the Local Orthodox Churches is essential for part they play in peacemaking and their work in the World Council of Churches, and in the ecumenical movement as a whole.

Success in our current dialogues with the Anglicans and Old Catholics and those that are in preparation with the Ancient Oriental Churches, the Roman Catholic Church and the Lutheran Church depends to a large degree on fraternal cooperation and the participation of all the Local Orthodox Churches, and on their constant observance of the principles of sobornost.

Filled with these thoughts and feelings, we offer anew our heartfelt gratitude to Your Holiness for your hospitality, we greet you and together with you the kiss of peace in Christ Jesus. Lord we proffer you our sincere love, wishing you and all present have God's help in life and work for the good of the Holy Church and God's people and to the glory of His Holy Name.

Speech by His Holiness Patriarch DIMITRIOS

Your Beatitude and Holiness, Patriarch Pimen of Moscow and All Russia, our beloved and longed-for brother,

From the Holy Supper and the Sacrament of our Holy Orthodox Church that we have celebrated in Eucharistic communion, we have now passed, following the example of our Lord Jesus Christ and His Apostles, to this cenobian repast so that continuing the Holy Tradition of the Apostolic Church we should once more bear witness to the fact that that which takes place in the temple, on the altar, is not unrelated to our everyday human needs: Orthodoxy is not just a spiritual theory existing beyond the bounds of the world we live in, but a service and a witness that are of this world, and far from dismissing them, it

takes a serious interest in all scientific and technological needs, demands and just strivings of contemporary man, especially those conditioned by our times.

In this basic issue of the service and witness of Orthodoxy the Church headed by Your Venerable Holiness makes an important contribution to the Orthodox world, the Christian world and the world in general, and we wish here to make note of this fact.

At the same time, as the Mother Church we feel it our duty to recognize the fact that the Russian Orthodox Patriarchate, continuing its centuries-old tradition of service to the Russian people, has found a way to serve the great nation today as well. And we rejoice that the Soviet Government allows the Holy Russian Church every opportunity to fulfil her religious obligations and especially for giving

Addressed to His Holiness Patriarch Pimen at an official reception given in his honour at the Constantinople Patriarchate on October 16, 1977.

representatives all support in the matter of travel and of taking part in inter-Orthodox and all-Christian conferences, also in conferences of worldwide significance which serve the great cause of world peace.

Our beatific and holy brother, it is a great joy and love that we greet you here once again with your venerable companions, and we would like to make it clear that we stand beside the Most Holy Russian Church in every inter-Orthodox, inter-Christian and worldwide effort that serves man—temporary man.

We know and consider that the same love is prevalent in the Most Holy Russian Church: to serve man and peace throughout the world.

The presence and participation of our respected mayor, Mr. Namik Kemal Shanturk, the local representative of the government, is a source of particular joy. In the same way the presence at this dinner in your honour together with our respected mayor of the representative of the Union of Soviet

Socialist Republics, Consul-General Mikhail Orlov, is a great joy to us. The presence of these representatives of two great countries, Turkey and the Soviet Union, is an expression of the effort being expended by these countries to achieve peace throughout the world.

As the representatives of religion, we are called to serve the great cause of peace.

With these thoughts and feelings we raise our glass to the health and long life of Your Beatitude and Holiness and of your respected companions, and through you to the whole of the Most Holy Russian Church; to the Soviet Government and all the Soviet people; to our esteemed mayor and representative of our Turkish Government, Mr. Namik Kemal Shanturk, who is with us today, for inter-Orthodox and inter-Christian unity and inter-religious understanding and cooperation, for peace throughout the world, and particularly for sincere friendship between two great nations—Turkey and the Soviet Union.

Speech of Greeting by His Holiness Patriarch DIMITRIOS Addressed to His Holiness Patriarch PIMEN

Our Beatitude and Holiness, beloved brother in Christ,
in the love of our God and Father, by the grace of our Lord Jesus Christ, in communion with the Holy Spirit, girded with joy, the Mother Church, celebrating this feast with all honour, greets in this house of worship her most beloved daughter, the Holy Russian Sister Church in the person of Your Venerable Beatitude, the most worthy and revered Patriarch of Moscow and All Russia.

With these feelings we welcome in this sacred Patriarchal Cathedral your sacred presence, holy brother, and that of your worthy companions, and in welcoming you we declare that this is a Church created by the Lord.

For we meet in the Lord. Christ is amongst us, has always been and will always be. The Church is the Church of Christ and He is her Head, He supports and constitutes her whole being

through the Comforter the Holy Spirit and heads her within Himself because the Church *is his body* (Eph. 1. 23), therefore *the gates of hell shall not prevail against it* (Mt. 16. 18).

And thus Orthodoxy has existed since the first days, celebrating the Sacraments of the Church as it received them from the Apostles, the God-bearing fathers, the saints and confessors, and through age-old Tradition. In this way Orthodoxy seeks to bear witness of it in the contemporary world.

For Orthodoxy the time to bear witness is now. In other words, the one and only witness of Christ and the Church, though *in divers manners*, is borne in understanding and with due respect for those cruel, alarming and unpleasant facts which take place outside the church and beyond the bounds of our privacy, and always in a spirit of humility and service, as our guide St. Paul says, *I am made all things to all men, that I might by all means save some* (1 Cor. 9. 22). That is to say, the

Orthodox Church in bearing her witness today is called upon to serve man and save him according to the example of her Head, Christ the God-Man.

Holy brother, the visit and presence of your longed-for Beatitude to and in this apostolic and patristic holy house of service to Orthodoxy, consecrated with the blood of martyrs and confessors, obedient from time immemorial to canonical and ecclesiastical rules, are not merely an ecclesiastical formality, even less so a secular politeness, but stand at the centre of the holy and great cause of bearing witness to Orthodoxy. It is for this reason that we rejoice, and for this reason that we praise the Lord.

This is how we regard and appreciate our meeting in this holy house.

And though we stand far apart in time and place, but in the sacred House of the One, Holy, Catholic and Apostolic Eastern Church abiding always in unity of spirit as communicants in the same holy faith and Tradition, and as concelebrants, the Lord has seen fit that we being together in the flesh should praise and thank Him in communion of divine thanksgiving, offering our joint witness to the whole of Orthodoxy, the whole of Christendom and the whole world.

In this way our meeting, blessed by God, besides an ecclesiastical communion between the Churches of Moscow and of this City and between their bishops, takes on a constructive inter-Orthodox and inter-Christian dimension encompassing the whole of mankind. Let us make ourselves more clear.

As members of one and the same Body we commune together, rejoice together, work together and feel compassion with the whole Body of the Orthodox Church, the whole of Christendom, and with the whole of mankind, which belongs to Christ and which He has entrusted to the salutary love of His Church. In this sense, as the Ecumenical Patriarchate, we wish together with you and with all the Local Holy Orthodox Sister Churches to continue actively and energetically the holy, universal, conciliar Tradition of the One, Holy and Indivisible Church of Christ on earth.

It is symbolic that our concelebration falls on the Sunday when we commem-

orate the Fathers of the Seventh Ecumenical Council of Nicaea, the last Ecumenical Council of the Undivided Church. And we, in concelebration with Your Beatitude, are, of course, officiating with the whole of the Church Triumphant in Heaven and Militant on earth, and in doing so we, at the same time, are striving to continue in practice the joint all-Christian service started since the Seventh Ecumenical Council of Nicaea.

Your Beatitude, in the understanding by our Holy Orthodox Church of the Sacrament of Christ's Church, in concelebration by her of this Sacrament through the grace of our Lord, in responsibility and intention that the Sacrament should belong to all and open to all, we concelebrated Liturgy today at one altar dedicated to the saint we both revere, St. Andrew the First Called, and dismiss all in peace.

However, in this spiritual intention of responsibility, and striving for peace we urge ourselves and call all men to the one, supreme theme of God's plan—the glorification of God and salvation of man.

Hence our care and service in Christ consists in continuing the Seventh Ecumenical Council of Nicaea by means of the Holy and Great Council of the Orthodox Church which is in preparation.

Hence the concern of this Ecumenical Throne and other Holy Orthodox Churches is to conduct, continue, finish the religious and theological dialogues between our Holy Orthodox Church and other Christian Churches and confessions, as well as with the World Council of Churches and the Ecumenical movement in general, in order to fulfil the Lord's will in the universal dimension, i. e. the union of all those who believe in Him.

Hence, in the wider sense, the desire and concern of the Ecumenical Patriarchate, just as of pan-Orthodoxy, is to conduct inter-religious dialogues with non-Christian monotheistic religions, and, in general, with every religion and every ideology with the single goal of meeting—as a Church—man as he is within and without Christianity, with and without any religion, the creation of the Ordainer, the One God and Creator of all men. And all this, in order

witness to Christ's love for man His God-Man nature to all.

we thus think and state in the pious understanding of the Lord's word, *that all may be one* (Jn. 17. 21). Therefore we say and stress this—*That they may be one*. That is to say, not only Christians, not only all who believe in people of different faiths, but all who know or do not know God.

is in this dimension, the pan-Orthodox and inter-Christian dimension, we greet and regard the presence of Your Beatitude in this sacred place as service to Orthodoxy.

together with our hierarchy, clergy, and people we thank Your Beloved Beatitude and your venerable companions for this truly brotherly visit; we also thank you for your kind words addressed to the Mother Church and to our unworthy self, and we wish to say how much we appreciate them.

Most beatific and holy brother, our ancestors took the light of Christ and the light of the Resurrection, which is for everyone, from the holy and distinguishable icon-lamp which has been found here down the centuries and in the icon-lamp of the Lord's Resurrection, which was lit before the centuries.

Both we and you preserve this light, which is, the light of faith and Resurrection.

is in this dual light of faith and Resurrection that we officially receive and kiss you, worthy Patriarch of Moscow and All Russia, in this sacred center of Orthodoxy, and hope that our communion which has taken place today at the Divine Eucharist will be in the

future a service and witness in our Lord Jesus Christ to the significance of the Church and to her constructive contribution to the pan-Orthodox, all-Christian, and universal edifice of the Creator and Accomplisher of all—God.

Thus, we regard your official visit to the Ecumenical Patriarchate not only as a fact attesting to the bilateral theological and religious dialogue between our two Churches, but as an act of pan-Orthodox, all-Christian, and universal significance.

To sum up everything we have said, we would like to state from this Ecumenical Throne that we want and aspire above all to pan-Orthodox unity in pan-Orthodox conciliar decisions, according to our Orthodox Tradition, so that judgements and statements on questions of vital interest to all of Christ's Church will be held universally throughout the whole Church. We are further striving to actively apply, in true conformity with the pan-Orthodox decisions, that what is to be undertaken with regard to inter-Christian dialogue, inter-religious dialogue and, finally, with regard to man who has no religion. For we repeat and stress—transmitting as much as we are able, as the Ecumenical Patriarch, the spirit of Orthodoxy—that all this is the service of Christ and His Church to man.

It is in this spirit, that is, in the spirit of Christ, that we again greet the presence of Your Beatitude and your venerable companions in the Phanar and we hope that this meeting will be constructive in building inter-Orthodox unity, inter-Christian unity and *on earth peace, good will toward men* (Lk. 2. 14) in God. Amen.

Address by His Holiness Patriarch PIMEN

Our Holiness, Kir Kir Dimitrios I, Bishop of Constantinople the New Rome, Ecumenical Patriarch, brother beloved in the Lord and co-servant with the unworthy self, Your Eminences and Graces, Fathers wise-in-God and God-loving of the Church of Constantinople,

...vered in the Patriarchal Cathedral after the Liturgy on October 16, 1977.

Our heartfelt thanks to Your Holiness for the warm hospitality which you have accorded us and our companions. We shall never forget either it or our conversations with you, imbued with concern for the good of Orthodoxy, for the union of all Christians into a single family, for pan-Orthodox and all-Christian problems, and for the Orthodox contribution to establishing on our planet a just and lasting peace.

We shall also preserve profound memories of how we have concelebrated here the Holy Eucharist, during which we fervently prayed to God in common accord for peace throughout the world and for the good estate of God's Holy Churches. We believe that this meeting and these prayers will strengthen in us the feeling and awareness of our unity in Christ and in Orthodoxy.

In days to come, too, we shall pray for Your Holiness, the Primate of the Holy Church of Constantinople, and for the Primates of all the Local Orthodox Churches, for the pious Orthodox believers in all the countries of the world who constitute the Orthodox Plenitude of concordant, unanimous and single-minded Local Churches of equal dignity.

Our visit here has quickened our memories of those glorious pages in the history of the Church which tell of the propagation of Christianity in this part of the world.

We also recall the important place, which for human historical reasons under God's will, Constantinople was fated to fill in the life of the Church, and recall the Councils, both Ecumenical and Local, which have been held here, the distinguished hierarchs who sat upon this seat, the zealous defenders of Orthodoxy, the ascetics, psalmists and ecclesiastical writers; and finally, the significance of Constantinople in the history of the Russian Church in the distant days of her first beginnings. It was from here, at the dawn of our history, that labourers in Christ's vineyard came to us and sowed in the Russian soil, in the innocent souls of our forefathers, the seed of the eternal Gospel truth and made us partakers of the life of grace in Christ. The fresh green branch of the Russian Church of Christ grew canonically then as one of the metropolies of the Constantinople Church. The size of the new ecclesiastical unit, the speed with which it grew, the blessed flowering within it of all aspects of church life soon determined its further development and autocephalous existence.

These and similar memories and thoughts cannot but enkindle in us the awareness of our particular closeness, our spiritual relationship, our one-

ness in Christ. It is always a joy for us to bring to mind those facts from the history of the Church of Constantinople, once our Mother Church, now the elder Sister of our Russian Orthodox Church, which evoke our love and respect.

In humility and love we also recall what was done by the Russian people, the Primates of their Church and the civil authorities for the Holy See and the Orthodox Christians who surround it, so that they might *lead a quiet peaceable life in all godliness and soberness*.

History has much to teach us; it teaches us to strengthen our unity, teaches us the spirit of mutual love and respect and warns us of possible mistakes. The present of our Church is linked with strong bonds to her past.

As for today's events, we note with joy the atmosphere of brotherhood and sincerity in which this meeting between the Primates of two Patriarchates is taking place. We have great hopes that it will bring fruitful results, and expect much good for Orthodoxy to come of it.

Today, life has made the Orthodox Church face great and often complex problems on whose resolution will depend to a large extent her well-being and authority, and the attitude towards her of the contemporary world.

We are united in the opinion that the most important task for the Orthodox Church at the present time is the preparation for the Holy and Great Council of the Eastern Orthodox Church. The Church is counting on the timely convocation of the council after serious preparation and agreement have been made on all the items on the agenda worked out at the First Pre-Council Pan-Orthodox Conference, held successfully last year in Chambesy.

In our age of the ecumenical movement, the Holy Orthodox Church through the representatives of her Local Churches is labouring in the World Council of Churches and other ecumenical organizations, bearing witness to Orthodoxy and helping in the task of achieving that aim for which they were created. She is holding dialogues with Anglicans and Old Catholics, she is at the threshold of dialogues with the ancient Oriental Churches and the Roman

atholic Church, and is preparing for dialogue with the Lutherans. In order to carry out this widespread and responsible activity Orthodoxy is in need of fraternal cooperation among all the Local Orthodox Churches. It is essential that we have God's help and the prayers of the whole Church that the Lord may bless, strengthen, enlighten and direct the thoughts, aspirations and energies of all those who labour in the Church's pastures to accomplish deeds to the glory of the Holy and majestic Name of the Father, the Son and the Holy Spirit—the Trinity, Consubstantial and Indivisible, deeds which will benefit mankind, and people who are in the need of God's mercy and help.

Speech by His Holiness Patriarch PIMEN

Your Excellency, It gives us great pleasure to proffer our heartfelt greetings to Your Excellency and through you to express to the Turkish authorities and the people of Istanbul our very best wishes.

We have the pleasant opportunity of visiting this ancient and beautiful city of our neighbour country while making a brotherly visit to His Holiness Patriarch Dimitrios I on his kind invitation.

It was with great emotion that we disembarked onto the soil of this city, imbued with the glory of historic events and of memories that are dear to us.

During our stay in your country we are realizing brotherly contacts with His Holiness Patriarch Dimitrios, with the hierarchy, clergy and laity. We are discussing a whole range of questions concerning the life and activities of the

In conclusion once again we thank Your Holiness with all our heart for the prayers which we have shared and for your brotherly hospitality.

It is with great joy that we convey on our humble behalf, on that of our Holy Synod, our hierarchy, clergy and the multimillion flock of our Russian Orthodox Church sincere greetings, respect and love to the Holy Mother Church of Constantinople to which we owe our spiritual birth, and wish Your Holiness, your Holy and Sacred Synod, the hierarchy, clergy and all your flock God's help and His Heavenly assistance in all that is undertaken for the good of the Church. Amen.

Orthodox Church, her participation in ecumenical work and in dialogues with Christians and men of other faiths, which will increase the Orthodox contribution to the worldwide effort to establish a just and lasting peace on earth.

We find joy in the kindness shown to our delegation by your beautiful city, the only city in the world which lies on two continents: Europe and Asia. We hope that this visit of ours will serve to strengthen the friendship between our two countries, the Soviet Union and Turkey.

Our faithful, like the whole of our people, feel warmly towards the people of your country.

I beg Your Excellency to accept our heartfelt gratitude for your hospitality and attention, and ask you to convey to the Turkish authorities our respects and our wishes for peace and prosperity for both people and country.

Delivered at the residence of the Governor of the City of Istanbul on October 13, 1977.

To Metropolitan YUVENALY, Chairman of the External Church Relations Department

Your Eminence, we rejoice at the canonization of Metropolitan Innocent and are filled with gratitude to the Almighty God Who is wonderful in His saints. May the example of the holy Metropolitan Innocent inspire our Churches to sanctity of life and perseverance in apostolic labour.

With love in Christ

October 12, 1977

+ Archbishop KIPRIAN

CHRISTMAS GREETINGS
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Heads of Churches and Religious Associations

To His Holiness DIMITRIOS I, Archbishop
of Constantinople the New Rome, Ecumenical Patriarch

Your Holiness,

We cordially greet you with the joy of this great and glorious feast of Heaven and earth, the Birth in the flesh of the Word of God; and we are sending you this brotherly message as a testimony of that love in Christ Jesus our Lord which was commanded us by God.

Today all those who confess Christ their Saviour and Lord turn in radiant joy to the manger of Bethlehem and join in the angels' hymn of praise on the holy night of the Nativity: *Glory to God in the highest and on earth peace, good will toward men* (Lk. 2. 14).

May the Son of God Incarnate, Who by coming into the world opened up for us the way to salvation and life eternal, removing enmity and bringing the Good News of peace to them *which were afar off, and to them that were nigh* (Eph. 2. 17), fill you and your flock with eternal joy in a union of love and accord.

Let us offer our prayers to the Giver of all blessings, the Lord and Lover of men, so that the coming year may be a year of God's grace, a year of prosperity for all nations who seek peace and justice.

In constant joy at the Birth of Christ, we embrace Your Holiness in love and wish you God's abundant help in your primatial labours.

+ **PIMEN, Patriarch of Moscow and All Russia**

His Holiness Patriarch PIMEN of Moscow and All Russia sent similar messages of Christmas greetings to the Primates of the Orthodox Churches:

His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria

His Beatitude **ELIAS IV**, Patriarch of Antioch the Great and All the East; Damascus

His Beatitude **BENEDICTOS I**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Eminence **ILIYA**, Metropolitan of Sukhumi and Abkhazia, Locum Tenens of the Patriarchal See of the Georgian Orthodox Church

His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude **JUSTIN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest

His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia

His Beatitude **CHRYSOSTOMOS**, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens

His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude **THEODOSIUS**, Archbishop of New York, Metropolitan of All America and Canada; New York

His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio

His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

- His Holiness Pope **PAUL VI**; Vatican City
His Holiness **VĀZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin
His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and Middle East; Cairo
His Beatitude **BASELIUS MAR THOMA MATHEWS I**, Patriarch-Catholicos of the East; Metropolitan of Malankara; Kottayam
His Holiness **MAR IAKOVOS III**, Patriarch of Antioch and All the East; Damascus
His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
His Holiness Abuna **TAKLA HAYMONOT**, Patriarch of the Ethiopian Church; Addis Ababa
His Grace Dr. **DONALD COGGAN**, Archbishop of Canterbury, Primate of All England and Metropolitan; London
His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church; New York
His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht; Utrecht
Dr. **MARTTI SIMOJOKI**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Geneva
Dr. **GERALD GÖTTING**, Chairman of the Christian-Democratic Union of Germany

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Christmas:

- Monsignor, **ANTANAS VAICHUS**, Bishop of Tuba, Apostolic Administrator of Telšiai and Klaipėda; Telšiai
Monsignor **JUOZAS MATULAITIS-LABUKAS**, Bishop of Mopta, Apostolic Administrator of Kaunas and Vilkavishkis, Kaunas
Monsignor **JULIAN VAIVODS**, Bishop of Great Makrīana, Apostolic Administrator of Riga and Liepāja; Riga
Archbishop **JANIS MATULIS**, of the Evangelical Lutheran Church in Latvia; Riga
A. E. **KLIMENKO**, Charman of the All-Union Council of Evangelical Christian Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

- The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia; Moscow
The Most Reverend **VARSONOFIY**, Bishop of Kursk, temporarily carrying the duties of Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
1. **I. EGOROV**, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
L. **S. MIKHAILOV**, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga
M. **I. CHUVANOV**, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow
G. **I. DERYUGIN**, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

U K A S E

His Eminence SERGIY, Metropolitan of Odessa and Kherson

Taking into account your zealous archpastoral labours in the dioceses entrusted to Your Eminence, and also of your hierarchal guidance of the Odessa Theological Seminary, I find it appropriate to grant Your Eminence the right to wear two panagias.

+PIMEN, Patriarch of Moscow and All Russia

September 30, 1977

His Holiness Patriarch Pimen in Bulgaria for the Jubilee Celebrations

At the invitation of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church, a delegation of the Russian Orthodox Church left Moscow for Sofia, October 24, 1977, to attend the ecclesiastical celebration of the centenary of the liberation of Bulgaria from the Ottoman yoke. The delegation was headed by His Holiness Patriarch Pimen of Moscow and All Russia and included Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Varfolomei of Tashkent and Central Asia; Bishop Serapion of Irkutsk and Chita; Bishop Gleb of Orel and Bryansk; Archpriest Matfei Stadnyuk, secretary to His Holiness the Patriarch; Archpriest Prof. Vasiliy Stoikov, Assistant Rector of the Leningrad Theological Academy; Archpriest Lev Makhno, the ecclesiarch of the Tula cathedral church; Protodeacon Vladimir Nazarkin, a staff member of the Department of External Church Relations; Vladimir G. Ponomarenko, private secretary to His Holiness the Patriarch.

Archimandrite Naum Shotlev, Dean of the Bulgarian Podvorye in Moscow, went to Sofia together with the Russian Orthodox Church delegation.

On the way the delegation stopped over at Bucharest where they were accorded warm hospitality by His Beatitude Patriarch Justin of Romania.

The delegation arrived in Bulgaria on October 26.

The ecclesiastical celebrations dedicated to the great event opened in Pleven.

At the Pleven railway station, His Holiness Patriarch Pimen and his party were met by His Holiness Patriarch Maksim of Bulgaria, the members of the Holy Synod and of the clergy and a great number of believers. Among those who came to meet the delegation was S. Barymov, Chairman of the Committee for the Affairs of the Bulgarian Church and Other Religions of the Ministry of Foreign Affairs of

the People's Republic of Bulgaria, and O. S. Lezin, Head of the Consul Department of the USSR Embassy in Bulgaria.

In the evening, the Russian Orthodox delegation attended the service in the Church of St. Nicholas the Miracle Worker, and then visited the memorial Church of St. George the Victorious, which was built to commemorate the soldiers killed in the battle of Pleven.

On the following days, His Holiness Patriarch Pimen and his party accompanied by His Holiness Patriarch Maksim and the hierarchs of the Bulgarian Orthodox Church visited places of military glory of the Russian warriors-liberators. On legendary Shipka they saw the Monument of Freedom on Stoletov Peak and laid a wreath on the graves of the heroes; they held a liturgy in the memorial Church of the Nativity of Christ on the slope of Shipka Pass.

On the way to Sofia, the delegation stayed at the Kazanlik Convent of the Presentation of the Blessed Virgin near Shipka and visited the Sopot Convent of the Ascension at the foot of Stara Planina.

Archimandrite Avel, Hegumen of the Russian Monastery of St. Panteleimon on Mount Athos, joined the delegation of the Russian Orthodox Church in Sofia.

On October 29, at the Russian Church Podvorye of St. Nicholas in Sofia, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy. His Holiness Patriarch Pimen and His Holiness Patriarch Maksim, members of the Holy Synod of the Bulgarian Orthodox Church, parishioners and the guests of the podvorye attended the service. During Liturgy, with the blessing of His Holiness Patriarch Pimen, Metropolitan Yuvenaliy raised Hegumen Nikita, the dean of the podvorye to the rank of archimandrite.

That evening, Metropolitan Yuvenaliy led the All-Night Vigil in the Patriarchal Cathedral of St. Aleksandr



His Holiness DIMITRIOS I, Archbishop of Constantinople the New Rome, Ecumenical Patriarch,
and His Holiness Patriarch PIMEN of Moscow and All Russia
See p. 11



From October 12 to 19, 1977, His Holiness Patriarch Pimen of Moscow and All Russia was paying an official visit to His Holiness Dimitrios I, Archbishop of Constantinople the New Rome, Ecumenical Patriarch.

Above: the meeting of the two Patriarchs

Below: Patriarch Pimen addressing Patriarch Dimitrios. To the right of Patriarch Pimen is Metropolitan Yuvenakios of Krutitsy and Kolomna



sky. The cathedral was built by the Bulgarian people as a token of their attitude to the Russian warriors-heralds.

On Sunday, October 30, His Holiness Patriarch Pimen and His Holiness Patriarch Maksim concelebrated Divine Liturgy in the Cathedral of St. Alexander Nevsky. They were assisted by members of the Russian Orthodox Church delegation, the hierarchs and priests of the Bulgarian Orthodox Church. After Liturgy, a litany was said for all the Russian and Bulgarian warriors who had sacrificed their lives for the freedom of Bulgaria. It was followed by a thanksgiving moleben and the singing of the "Many Years". On the same day the USSR Ambassador His Excellency V. N. Bazovsky gave a luncheon in honour of the members of the Russian Orthodox Church.

On October 28, His Holiness Patriarch Pimen accompanied by His Holiness Patriarch Maksim was received by Todor Zhivkov, Chairman of the State Council of the People's Republic of Bulgaria. H. E. Ambassador V. N. Bazovsky of the USSR to Bulgaria was also present.

On October 30, General I. Mikhailov,

Vice-Chairman of the State Council of the PRB, gave a luncheon in honour of Patriarch Pimen and his party. Patriarch Maksim was present at the luncheon. It was attended by prominent Bulgarian hierarchs, clergymen, representatives of the state and public circles of Bulgaria.

The delegation of the Russian Orthodox Church left for home on November 1.

TELEGRAM

To His Holiness Patriarch MAKSIM

Upon safe return to Moscow we and those of our party extend heartfelt gratitude to Your Holiness, the Bulgarian Holy Synod, state officials and the whole of the Bulgarian people for the brotherly hospitality and attention accorded us during the unforgettable festive days of the centenary of the liberation from the Ottoman yoke. Prayerfully and fraternally wishing the Holy Bulgarian Church and all the beloved Bulgarian people prosperity and blessings; and to Your Holiness many years.

We embrace you with much love,

Patriarch PIMEN

November 1, 1977

Demise and Funeral of the Primate of the Georgian Church

To His Holiness Patriarch PIMEN of Moscow and All Russia

We have to inform Your Holiness with deep sorrow that His Holiness and Beatitude David V, Catholicos-Patriarch of Georgia, died in the Lord on November 9, this year. The funeral will take place on November 15, Tuesday, in Patriarchal Cathedral in Tbilisi.

+ILIYA, Metropolitan of Sukhumi and Abkhazia, Patriarchal Locum Tenens

To Metropolitan ILIYA, Patriarchal Locum Tenens

On behalf of the Russian Orthodox Church and on our own behalf we express deep condolences to the Sister Georgian Orthodox Church for the demise of her Primate, His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia. We pray to the Lord for the repose of the soul of the

departed in the realm of the righteous. Conveying our sincere regrets for the loss to our beloved Sister Church of Georgia, we also beg to announce that we are sending a delegation from the Russian Orthodox Church to take part in the funeral of the blissfully departed Catholicos-Patriarch David V. The delegation is headed by Metropolitan Aleksiy of Tallinn and Estonia, permanent member of the Holy Synod, and includes Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, Archpriest Nikolai Petrov, Head of the Chancellor's Office of the Moscow Patriarchate, and Hypodeacon Anatoliy Sidelin (accompanying the delegation).

With brotherly love in Christ,

+PIMEN, Patriarch of Moscow and All Russia

Moscow, November 10, 1977

To Metropolitan ILIYA, Patriarchal Locum Tenens

I beg you to accept my deep condolences over the demise of His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia. Offering fervent prayers to the Lord for the repose of the soul of the Primate of the Holy Georgian Orthodox Church departed in the Lord in the mansions of the righteous.

With love in Christ,

+YUVENALIY, Metropolitan
of Krutitsy and Kolomna,
Head of the Department of External Church
Relations of the Moscow Patriarchate
Moscow, November 10, 1977

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness, on behalf of the Georgian Orthodox Church and personally from ourselves we express our deep gratitude for the sincere condolences you sent us and for the participation of the delegation from the Russian Orthodox Church in our mourning for the demise of His Holiness and Beatitude Catholicos-Patriarch David V. We beg your holy prayers for the late Primate and for our bereft Church.

+ILIYA, Metropolitan of Sukhumi
and Abkhazia, Patriarchal Locum Tenens
Tbilisi, November 17, 1977

To Metropolitan YUVENALIY of Krutitsy and Kolomna

Your Eminence, on behalf of the Holy Synod and personally from ourselves we express our deep gratitude for the sincere condolences on the demise of His Holiness and Beatitude Catholicos-Patriarch David V. We ask for your holy prayers for the departed Primate and our bereft Church.

+ILIYA, Metropolitan of Sukhumi
and Abkhazia, Patriarchal Locum Tenens
Tbilisi, November 17, 1977

On November 14, 1977, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, a delegation from the Russian Orthodox Church, which included Metropolitan

Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate (head of the delegation), Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations and Archpriest Nikolai Petrov, Head of the Chancellor's Office of the Moscow Patriarchate, left Moscow for Tbilisi to attend the funeral of His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi.

In Tbilisi the delegation was met by Metropolitan Iliya of Sukhumi and Abkhazia, Patriarchal Locum Tenens, accompanied by hierarchs and representatives of the clergy and laity of the Georgian Orthodox Church.

Upon arrival, Metropolitan Aleksiy said the Liturgy for the Dead by the coffin of the newly departed Primate of the Georgian Orthodox Church, in the Patriarchal Cathedral of St. Simeon.

On November 15 the funeral service for His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi, was held. Before the service Metropolitan Aleksiy, Bishop Iov and Archpriest N. Petrov laid a wreath on behalf of the Russian Orthodox Church at the bier of the departed.

Metropolitan Iliya of Sukhumi and Abkhazia, Patriarchal Locum Tenens, led the Divine Liturgy and the Office for the Dead. Metropolitan Aleksiy with the members of the Russian Orthodox Church delegation, Metropolitan Antonios of Xanthe with the members of the delegation from the Orthodox Church of Hellas and hierarchs and representatives of the clergy of the Georgian Orthodox Church co-officiated with His Eminence.

The delegation from the Armenian Apostolic Church, headed by His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenia, and Monsignor Nicolaus Wyrwoll, representative of the Roman Catholic Church, attended the divine service.

At the end of Divine Liturgy, Metropolitan Iliya, Patriarchal Locum Tenens, delivered the funeral oration. Then the Office for the Dead was read. During the funeral service, His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenia, Metropolitan Aleksiy of Tallinn and Estonia and Metropolitan Antonios of Xanthe also delivered orations.

After the funeral service the body was brought round the altar, then round the cathedral, and was interred in the Patriarchal Cathedral of St. Simeon.

Then a funeral repast was offered.

On November 17, the delegation from the Moscow Patriarchate returned to Moscow.

Archbishop Chrysostomos, Primate of the Orthodox Church of Cyprus

**His Beatitude Patriarch PIMEN
of Moscow and All Russia**

By decision of our clergy and laity have been elected and enthroned successor to the late Archbishop Makarios III of eternal memory, and today have assumed the primatial guidance of the Church of Cyprus.

Sending Your Beatitude our brotherly kiss of love, we ask your holy prayer for the fulfilment of our archpastoral duty,

+CHRYSOSTOMOS of Cyprus

Nicosia, November 13, 1977

**To His Beatitude
Archbishop CHRYSOSTOMOS
of New Justiniana and All Cyprus**

Your Beloved Beatitude, our heartfelt felicitations on your election and enthronization to the Primatial See of the Sister Church of Cyprus. Greeting your Beatitude and through you all the Church of Cyprus, we hope that the age-old fraternal foundations of unity between our Churches, successfully consolidated under the primatial guidance of the late Archbishop Makarios, of the blessed memory, will continue to de-

velop under your wise leadership for the unity of our Churches and peoples. We offer up our prayers to the Lord for Your Beatitude's successful ministry; for the peace and prosperity of the Church of Cyprus, and the whole of the fraternal and freedom-loving people of Cyprus.

With brotherly love in the Lord

**+PIMEN, Patriarch
of Moscow and All Russia**

Moscow, November 14, 1977

**To His Beatitude
Archbishop CHRYSOSTOMOS
of New Justiniana and All Cyprus**

Your Beatitude, Beloved Vladyka, my heartfelt congratulations on your election as Primate of the Holy Church of Cyprus. May your primatial ministry be blessed to the glory of the Holy Church and all the people of Cyprus; for the welfare and the consolidation of fraternal unity between our Holy Churches and peoples. My sincere wishes for God's abundant assistance in your future work.

With cordial love in the Lord and best wishes,

**+YUVENALIY, Metropolitan, Head
of the Department of External Church
Relations of the Moscow Patriarchate**

Moscow, November 14, 1977

New Patriarchal Exarch to Central and South America

On November 9, 1977, Metropolitan Yuvenaliy Krutitsy and Kolomna, Head of the Department of External Church Relations, gave a reception to honour the appointment as Patriarchal Exarch to Central and South America of Archbishop Platon of Argentina and South America.

The reception was attended by H. E. Leopoldo Bravo, Ambassador Extraordinary and Plenipotentiary of Argentina, H. E. Régulo Burellis, Ambassador Extraordinary and Plenipotentiary of Venezuela, H. E. Pablo Obregon, Ambassador Extraordinary and Plenipotentiary of Colombia, H. E. Fernando Berrocal Soto, Ambassador Extraordinary and Plenipotentiary of Costa Rica, H. E. Plutarco Naranjo Vargas, Ambassador Extraordinary and Plenipotentiary of Ecuador, Mr. Duran Baïen, Mayor of Quito, Ecuador.

Also present were Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Pitirim Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of Zaisk, and Archimandrite Memy Nemtsov, deputy heads of the Department

of External Church Relations and representatives of the Moscow clergy.

Mikhail I. Kotov, Executive Secretary of the Soviet Peace Committee, was also present at the reception.

From the Council for Religious Affairs of the USSR Council of Ministers were V. S. Volodin, Head of the International Department, and N. A. Filippov and I. L. Sokolov, staff members of the council.

On November 11, the Ambassador of Argentina gave a luncheon in honour of Archbishop Platon of Argentina and South America, the new Patriarchal Exarch to Central and South America. Among those invited were Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Archimandrite Mefodiy Nemtsov, Deputy Head of the Department of External Church Relations.

On November 13, Archbishop Platon of Argentina and South America, Patriarchal Exarch to Central and South America, left for Argentina.

Jerusalem Orthodox Church Delegation in the Soviet Union

From October 7 to 22, 1977, a delegation of seven clergymen headed by Archbishop Konstantinos of Kiriakoupolis, the Patriarchal Epitropos, was in the Soviet Union.

On October 8, the Feast of St. Sergiy, the guests visited the Trinity-St. Sergiy Lavra and took part in the festivities there.

From October 9 to 12 the delegation stayed in Leningrad and attended the celebrations on the Feast of St. John the Divine, the patron saint of the Leningrad Theological Academy.

The guests officiated at divine services, attended the Annual Convocation and were received by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and by Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary and Deputy Patriarchal Exarch to Western Europe.

From October 12 to 14, the guests were in Kiev. On the Feast of the Protecting Veil of the Mother of God they officiated together with Metropolitan Filaret of Kiev and Galich, Patriarchal

Exarch to the Ukraine, at All-Night Vigil in St. Vladimir Cathedral, and Divine Liturgy in St. Nicholas Church of the Convent of Protecting Veil. Metropolitan Filaret held a reception in honour of the delegation in Kiev.

On October 15, the delegation arrived in Lvov. In the evening at the Cathedral of St. George together with Metropolitan Nikolai of Lvov and Ternopol the guests officiated at All-Night Vigil.

The next day the delegation visited the Pecher Lavra of the Dormition where Metropolitan Nikolai concelebrated Divine Liturgy with the guest clergy.

From October 17 to 19, the delegation stayed in Odessa, where the visitors got acquainted with the life of the Dormition Monastery and the Odessa Theological Seminary and were received by Metropolitan Sergiy of Odessa and Kherson.

On October 19, the delegates returned to Moscow. On October 20, they were received by Holy Holiness Patriarch Pimen of Moscow and All Russia. Present at the audience was Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

On the same day, Metropolitan Yuvenaliy gave a big reception in honour of the delegation.

The guests left our country on October 22.

Seventy-Fifth Anniversary of St. Nicholas Cathedral in New York

To Bishop IRENEY

New York, USA

Heartfelt felicitations to Your Excellency, the dean, clergymen, the churchwarden, the workers and the pious parishioners of our St. Nicholas Cathedral in New York on the seventy-fifth jubilee of this hearth of holy Orthodoxy in North America. May the Lord be infinitely merciful to you through the prayers of St. Nicholas! May your pious zeal, beloved brothers and sisters, never cease, may your work for the grandeur of this church of God continue unremittently! May the Lord bless you all and make you to increase and abound in love one toward another and toward all men, even as we do toward you, to the end he may stablish your hearts unblameable in holiness before God, even our Father (1 Thess. 3, 12-13).

+PIMEN, Patriarch
of Moscow and All Russia

Moscow, November 10, 1977

To Bishop IRENEY

New York, USA

On the day of the seventy-fifth jubilee of the Russian Orthodox St. Nicholas Cathedral may I extend heartfelt congratulations to you, dear Vladyslav, to Archpriest Arkadiy, and to the clergy and parishioners of this hearth of faith and piety. Spiritually sharing in your joy, I invoke God's blessing upon you. May the Lord grant you, according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith (Eph. 3, 16-17).

With love in the Lord,

+YUVENALIY, Metropolitan of Krutitsy
and Kolomna, Head of the Department
of External Church Relations

Moscow, November 9, 1977

Hellenic Orthodox Church

Delegation in Moscow

From November 18 to 21, on the way back from Tbilisi, the delegation of the Hellenic Orthodox Church stayed in Moscow. It was headed by Metropolitan Antonios of Xanthe, Rector of the Theological Seminary, and included Archimandrite Timotheos, private secretary to His Beatitude the Archbishop of Athens and All Hellas. In Tbilisi the delegation had attended the Council of His Holiness and Beatitude David V., Catholicos-Patriarch of All Georgia and Archbishop of Mtskheta and Tbilisi.

On November 18, the delegation was received by His Holiness Patriarch Pimen of Moscow and All Russia; present were Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the DECR.

On November 19, the representatives of the Hellenic Orthodox Church assisted His Holiness Patriarch Pimen at All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On November 20, they visited the Trinity-St. Sergiy Lavra, where, with the blessing of His Holiness Patriarch Pimen, they celebrated Divine Liturgy, at the end of which Metropolitan Antonios preached a sermon. Then the guests were received by Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra. Later, they visited the Moscow theological schools and were received by the rector, Archbishop Vladimir Dmitrov. On November 21 the delegation of the Hellenic Church left for Athens.

CHRONICLE

From August 23 to September 12, 1977, a party of Soviet scientists, cultural workers and artists toured the United States. The trip was sponsored by the Union of the Soviet Societies for Friendship and Cultural Relations with Foreign Countries.

The party visited Washington, San Francisco, Los Angeles and New York. In these cities the group had friendly meetings with representatives of the American public, press, radio and TV.

Protopresbyter Prof. Vitaliy Borovoi was one of the party on behalf of the Russian Orthodox Church.

On October 26, 1977, H. E. Heinrich Standenaf, Ambassador of Austria to the USSR, gave a reception on the occasion of the National Holiday of the Republic of Austria. Among those invited was Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

On Sunday, November 13, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; celebrated Divine Liturgy in the Dormition Church of the Novodevichy Convent. H. E. Demos Hajimiltis, Ambassador Extraordinary and Plenipotentiary of Cyprus to the USSR, and his family attended the service, after which Metropolitan Yuvenaliy and H. E. the Ambassador exchanged greetings.

On November 15, 1977, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received H. E. Hans-George Wieck, Ambassador Extraordinary and Plenipotentiary of the FRG to the USSR, at the latter's request. Also present were Mrs. Eva Lindemann, First Counsellor of the FRG Embassy, and Mr. Andreas Weiss, Secretary of the FRG Embassy.

On the same day the Ambassador and those accompanying him were received by His Holiness Patriarch Pimen of Moscow and All Russia.

Metropolitan Yuvenaliy was present during the reception.



Patriarch Pimen's message of greeting to the Metropolitan Sergiy of Odessa and Kherson.

participants in the consultation being read by See p. 66

Services Conducted by His Holiness Patriarch PIMEN

OCTOBER

On **October 23 (10)** and **November 13 (October 31)**, 21st and 24th Sundays after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **November 13**, During Liturgy the Ectene for the Dead was said for the newly-departed Catholicos-Patriarch of All Georgia David V († November 9, 1977).

NOVEMBER

November 4 (October 22), the Feast of the Kazan Icon of the Mother of God. On the eve Patriarch Pimen conducted All-Night Vigil with Archbishop Pitirim of Volokolamsk and Bishop Iov of Zarsk in the Patriarchal Cathedral where there is a revered Kazan icon of the Mother of God. Divine Liturgy was celebrated in the same cathedral by His Holiness Patriarch Pimen together with Metropolitan Yuvenaliy of Krutitsy and Kolomna as well as Their Graces Pitirim and Iov.

On **November 6 (October 24)**, 23rd Sunday after Pentecost, the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", His Holiness Patriarch Pimen celebrated Divine Liturgy in the Church of the Transfiguration in Bolshaya Ordynka Street, Moscow, where there is a revered icon of the Mother of God "Consolation of All the Afflicted". His concelebrant was Archbishop Kiprian Zernov. All-Night Vigil was conducted by His Holiness in the Patriarchal Cathedral.

November 9 (October 27), 1977, was the centenary of the birth of His Holiness Patriarch Aleksiy († April 17, 1970). On the eve, Patriarch Pimen said the parastasis in the Patriarchal Cathedral and on the centenary day—the Lity for the Dead in the same cathedral. Later His Holiness Patriarch Pimen held the Lity for the Dead in the Church of All the Saints Who Shone Forth in the Land of Russia, at the Trinity-St. Sergiy Lavra, where His Holiness Patriarch Aleksiy is buried.

The Feast at the Trinity-St. Sergiy Lavra

The annual celebration of the Feast of St. Sergiy the Hegumen of Radonezh on **October 8 (September 25)** in Trinity-St. Sergiy Lavra coincided this year with the auspicious event in the life of the Russian Orthodox Church—the canonization of Innokentiy (Veniaminov), Metropolitan of Moscow and Kolomna, enlightener of the Aleutian Islands, the North America territories, Siberia and Kamchatka.

On **October 6, 1977**, at the Holy Synod meeting under the chairmanship of His Holiness Patriarch Pimen, the canonization of Metropolitan Innokentiy took place. On **October 7**, Patriarch

Pimen arrived at the Trinity-St. Sergiy Lavra and while the troparion and exaltation to the newly-canonized saint was being sung His Holiness venerated at his tomb in the Church of the Descent of the Holy Spirit.

In the evening, in the same church there was All-Night Vigil and on **October 8** Divine Liturgy, afterwards a moleben was said before the tomb of St. Innokentiy. The services were attended by numerous clergymen, teachers and students of the Moscow theological schools as well as believers.

Then, while the troparion and exaltation was being sung, the permanent members of the Holy Synod—Metropolitan Filaret of Kiev and Galich, Patriarch

chal Exarch to the Ukraine, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Krutitsy and Kolomna—venerated at the tomb of St. Innokentiy.

During the whole day, October 7, many believers went to pray in the church of the Holy Spirit. Hierarchs, clergymen and laymen, who came to the Lavra for the feast, reverently paid homage at the tomb of St. Innokentiy. On October 8 and on the eve, services were conducted on the occasion of the Lavra's feast, St. Sergiy's Day. Patriarch Pimen led all the services in the Holy Trinity Cathedral—the kathistos, All-Night Vigil, Divine Liturgy and moleben.

Divine services in the Dormition Cathedral were led by Metropolitan Yuvenaliy of Krutitsy and Kolomna and in the Refectory Church of St. Sergiy—by Metropolitan Aleksiy of Tallinn and Estonia. Concelebrants at the divine services were Metropolitan Pann of Yaroslavl and Rostov, Nikolai of Lvov and Ternopol; Archbishops Leontiy of Orenburg and Buzuluk, Nikodim of Kharkov and Bogodukhov, Nikolai of Gorki and Arzamas, Nikon of Kaluga and Borovsk, Pimen of Satorov and Volgograd, Antony of Chernigov and Nezhin, Vladimir of Mitrov, Ioasaf of Rostov and Novonerkassk, Mikhail of Astrakhan and Novotaevka; Bishops Pierre of Korsun (West European Exarchate, France), Ephraim of Sendai (Autonomous Church of Japan), Serapion of Irkutsk and Chita, Anatoliy of Zvenigorod, Arlaam of Chernovtsy and Bukovina,

Iov of Zaraisk, Varnava of Cheboksary and Chuvashia.

Archbishop Konstantinos of Kiria-koupolis (Orthodox Church of Jerusalem), Archimandrite Niphon Saikali, Dean of the Antiochene Podvorye in Moscow, and Archimandrite Naum Shotlev, Dean of the Bulgarian Podvorye in Moscow, also took part in divine services together with the hierarchs and clergymen of the Russian Orthodox Church.

The services were attended by the delegation from the Malabar Orthodox Church, the Catholicosate of the East (India); headed by Metropolitan Mar Theodosius as well as by pilgrims from Canada, the USA, France, Yugoslavia and Japan.

After the Liturgy, moleben to St. Sergiy was held in the Lavra Square.

In the afternoon, His Holiness Patriarch Pimen gave a festal reception in his Lavra chambers at which were present hierarchs and foreign guests who had arrived for the celebrations. His Holiness Patriarch Pimen congratulated all present at the reception on the two feasts of the Russian Orthodox Church: the canonization of Metropolitan Innokentiy of Moscow and on the Feast of St. Sergiy of Radonezh.

Present at the reception on behalf of the Council for Religious Affairs of the USSR Council of Ministers were P. V. Makartsev and V. V. Fitsev, deputy chairmen of the council.

That same day Patriarch Pimen received the foreign pilgrims who were attending the Lavra's celebrations.

Archimandrite Sevastian Pilipchuk Nominated and Consecrated Bishop of Kirovograd and Nikolaev

By decision of His Holiness Patriarch Pimen and the Holy Synod of October 6, 1977, Archimandrite Sevastian Pilipchuk, Dean of the Cathedral of the Dormition in Uman, Cherkassy Region, and Superintendent of the Uman Church District, Kiev Diocese, was designated Bishop of Kirovograd and Nikolaev.

On October 15, Saturday, after All-Night Vigil in the Cathedral of St. Vladimir in Kiev the nomination of Archimandrite Sevastian as Bishop of Kirovograd and Nikolaev was conducted by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Leontiy of Simferopol and the Crimea,

Archbishop Antony of Chernigov and Nezhin, and Bishop Agafangel of Vinnitsa and Bratslav.

At his nomination, Archimandrite Sevastian delivered the following address:

"Your Eminence, Your Graces, God-loving archpastors and fathers,

"By the providential will of God contingencies occur sometimes in a person's life that by their suddenness cause anxiety and confusion in his soul and fill his heart with reverential trepidation and a feeling of great responsibility.

"Such was my emotional state when I learnt that the will of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church and of Your Eminence called me to the highest ministry of Christ's Holy Church, that of bishop. With great excitement and fear, deeply aware of my unworthiness, I confess to you, hierarchs of God, the confusion of my soul and my feebleness and shortcomings when the will of *the chief Shepherd* (1 Pet. 5. 4) and *great high priest* (Heb. 4. 14) Jesus Christ, through your choice, calls me to the episcopacy. This choice is for me a manifestation of God's will. Therefore, having learned to be obedient, I accept it with gratitude as a gift of Divine Grace and say nothing contrary.

"From the early years of my life my heart's ambition was to serve God's Church, to glorify our Saviour and Lord Jesus Christ therein. In my youth the Hand of God brought me to the Pochaev Lavra of the Dormition. There, by the great shrines of the cloister—the miraculous icon of the Mother of God and the reliquary of St. Iov, Hegumen of Pochaev, under the wise guidance of my experienced spiritual mentors, I strove to rekindle love for God in my heart, practised church prayer. I was assigned various obediences and, to the best of my ability, always tried to fulfil them for the glory of God and for the benefit of the cloister.

"And now I stand before you, hierarchs of Christ, to receive from your hands the grace-bestowing divine gift which the Lord gives His pastors *for the perfecting of the saints, for the*

work of the ministry, for the edifying of the body of Christ (Eph. 4. 12), *this is, the church of God, which he hath purchased with his own blood* (Act. 20. 28).

"How lofty and grand is episcopacy for the salvation of the flock, and how insufficient and scanty are my powers and abilities! The fear in my soul is only mitigated by the hope of the Lord's mercy. *Yet of myself I will not glory, but in mine infirmities*, St. Paul the great Apostle of the Gentiles, said of himself, and then he heard the Lord reply to him: *My grace is sufficient for thee: for my strength is made perfect in weakness* (2 Cor. 12. 5, 9). I too, hope that through your prayers hierarchs of God, Divine Grace will come to me in my weakness, fortifying me for the forthcoming ministry.

"The Lord Jesus Christ, reinstating His grieving disciple in apostolic dignity upon His Resurrection, asked Peter three times: *lovest thou me* (Jn. 21. 15-17). The Saviour did this to show that the success of the pastoral service depends first of all on the love of the pastor for the Chief Shepherd Jesus Christ, on the observance of His holy commandments and readiness to serve his neighbour after the example of *the Son of man* (Mk. 10. 45).

"That is why in these sacred moments in my life I humbly beg with deep emotion, *the author and finisher of our faith* (Heb. 12. 2), Jesus Christ to 'establish me in Thy love, O Lord Thou Limit of Wishes, the Confirmation of the faithful, the One Lover of Men' (3rd hirmos of the Moleben Canon to the Most Holy Mother of God), 'guide Thou my paths... I beseech Thee' (3rd hirmos of the Sunday Canon, Tone 8).

"Placing my hope in our Chief Shepherd and Lord, Jesus Christ, I comfort myself by hoping for the constant protection of the Heavenly Queen, and I beg for the prayerful intercession of saints, martyrs and all the servants of God, expecting from them benevolent assistance in my labours and cares for the pastors and flock in the diocese entrusted to me.

"I extend, in particular, deep filial gratitude to you, Your Eminence, Metropolitan Filaret of Kiev and Galich

triarchal Exarch to the Ukraine, for
 ur gracious attention and paternal
 st, and beg for your holy prayers
 at the Lord may help me worthily
 rry the cross placed on my shoul-

first time an apostolic sermon on the
 Kingdom of God was delivered to the
 people of Russia.

"I ask and beg you all, archpastors
 wise-in-God, in this hour sacred for me



**His Grace SEVASTIAN,
 Bishop of Kirovograd and Nikolaev**

s; I beseech you: do not leave me
 hout your wise edification and
 ernal guidance in the future as well.
 I regard it as the Lord's special
 rcy towards me that Divine Pro-
 ence has ordained that I be con-
 rated bishop in this magnificent and
 utiful Cathedral of St. Vladimir
 ere the relics of St. Barbara the
 eat Martyr and the Holy Martyr
 kariy, Metropolitan of Kiev, repose.
 I am filled with great spiritual joy
 t these prayers are being said in the
 on whose hills the Holy Apostle
 drew the First-Called established
 cross, in this city which is the cradle
 Russia's Christianity, where for the

to invoke Divine Grace to heal my
 spiritual infirmity and fortify my
 strength for the forthcoming endea-
 vour; so that on accomplishing it I
 could say proudly about myself and my
 flock: *Behold, I and the children whom
 the Lord hath given me...* (Is. 8. 18).

* * *

On October 16, the 20th Sunday
 after Pentecost, at Divine Liturgy in
 the Cathedral of St. Vladimir in Kiev,
 the consecration of Archimandrite
 Sevastian as Bishop of Kirovograd and
 Nikolaev was solemnized by Metropo-
 litan Filaret of Kiev and Galich, Patri-
 archal Exarch to the Ukraine, and

other hierarchs who had taken part in the nomination the day before.

After the divine service, Metropolitan Filaret of Kiev and Galich presenting the crozier to Bishop Sevastian of Kirovograd and Nikolaev delivered an exhortation:

"Your Grace Bishop Sevastian, brother and co-servant beloved in Christ,

"The time has come when the Lord is pleased to call you, too, to the highest ministry of Christ's Church in the episcopal dignity. We believe that in this world everything is ordained through the benevolent will of God. Therefore your nomination to the episcopacy is also God's will manifested through men who took part in your election.

"Today, through the power and action of the Holy Spirit, by the laying on of our hands upon you, you have been elevated to the dignity of bishop in order *to feed the church of God which he hath purchased with his own blood* (Acts 20. 28).

"It pleased divine Providence to grant your commendable wish to give up the corruptible blessings of this world and to offer your life to God as a monk. When still a youth the Holy Church invested you with angelic dignity, thus giving you a start in your monastic life. You have gone all the way from a postulant to father superior of the Pochaev Lavra. For many long years you have fulfilled various obediences in the monastery which is sanctified by the prayers and feats of St. Iov. We know that you have zealously attended to the splendour of the Pochaev Lavra, and we believe that you will work with equal zeal in the pastures of the Church in episcopal dignity.

"Need we remind you, who have worked many years for the benefit of the Holy Church, about the loftiness and arduousness of this ministry? The Holy Apostle Paul wrote as follows about this feat to St. Timothy, one of the first bishops; and, in his person, to every successor to the episcopacy: *fight the good fight of faith...* (1 Tim. 6. 12), *thou therefore endure hardness, as a good soldier of Jesus Christ* (2 Tim. 2. 3),

for much toil and endeavour is required of a bishop.

"A bishop must set a vivid example to his flock so that they can compare their own doings with his deeds and words.

"The Blessed Augustine says the truth can be proclaimed through no truth, i. e. the just and the true can be proclaimed by one with an unjust and fraudulent heart. Good Christians can in this case listen meekly and attentively not to the man, whatever he may be, but to the Lord Himself Who said: *All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not* (Mt. 23. 3). Preachers who do not practise what they preach can be useful to many, but they would be of substantially more use if they acted as they preached. For there are many listeners who seek justification for their sinful practices in the behaviour of their mentors and teachers, thinking to themselves and in an evil hour, saying to the preacher's face: why do you not yourself act as you command me? (De doctrina Christiana [translated from Russian ed.]).

"But given the pastor's and archpastor's virtuous life, his words are always edifying as they live in the pastor's deeds; the believers can already see the fruits so they cannot mistrust the good quality of the seed that is, of the preached word. Even a preacher lacking eloquence is in the case more effective than the orator skilled in words but unskilled in life. The preaching of a virtuous pastor, whatever its quality, is always convincing, because his life is irreproachable. Artless are his words but his life is beautiful. What his sermon misses his deeds will make up for. Even though he may not excel in eloquence he can speak with authority and power on whatever he feels necessary for his flock. When a good pastor chastises, his words stir shame in the chastised, for the chastisings of a righteous man cannot fail to put the sinner to shame. When he means to inspire fear—his words agitate the soul; when he makes a promise—he inspires hope for the fulfilment of



From left to right: Bishop Sevastian of Kirovograd and Nikolaev; Archbishop Antoni of Chernigov and Vinnytsia; Archbishop Nikodim of Kharkov and Bogodukhov; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Leontiy of Simferopol and the Crimea; Bishop Agafangel of Vinnitsa and Bratslav at the residence of the Patriarchal Exarch in Kiev, October 16, 1977

When he comforts—he fills one's heart with joy; and when he grieves and complains—he evokes commiseration, he is never hypocritical.

Strong and powerful is the word of a good pastor because it is accompanied by deeds. They confirm the words of a preacher. But words without deeds are dead, like plants without roots.

Thus, a bishop, as a good pastor, lives to lead his flock to eternal life, living not through word alone but by his very life. His concern for the salvation of his spiritual children, his love for them is so great that he does not spare his efforts, nor his health, nor himself. To his own comfort he prescribes peace and quiet for his flock; to his own temporary happiness, their eternal bliss. Where the eternal life of his flock is involved he does not care for his own earthly life, but loses it only due to physical exhaustion, people's slander or the intrigues of enemies. He does not lead a comfort-

able life, not through selfishness or for gain, but because of the recognition of his duty assigned to him by God Himself. Who wants everyone redeemed. A good pastor loses his health not through reckless whims but for the fulfilment of God's will, knowing God's boundless love for men.

"Therefore, set out in peace on the path that is lying ahead of you, and if your weaknesses bring you grief, let the gifts of Divine Grace which you have received through the Sacrament today bring you a feeling of humble joy.

"We welcome you, our brother, in this new and lofty ministry of yours to the Holy Church, and we believe that through the prayers of Christ's Church you will be granted new, redoubled strength to carry out your episcopacy.

"And now take this crozier as a visible sign of the episcopacy and with the grace that has been granted you invoke God's blessing upon the congregation which prayed with us at your consecration."

Bishop **Sevastian** (secular name Simeon Yakovlevich Pilipchuk) was born into a peasant's family on May 7, 1914, in the village of Bolshye Folvarki which is now in the Kremenets District, Ternopol Region.

In 1930, he finished secondary school. At the age of 19 he entered the Skete of the Holy Spirit at the Pochaev Lavra of the Dormition. On April 16, 1938, he took the vows under the name of Sevastian. On September 28, 1941, Bishop Veniamin (Novitsky; † October 14, 1976) ordained him hierodeacon, in the Pochaev Lavra.

On December 31 of the same year, he was transferred to the Monastery of St. George in the Rovno Region (Volyn Diocese).

On December 19, 1942, Bishop Nikodim (Gontarenko; † January 22, 1948) ordained him hieromonk.

From 1945 he fulfilled the obedience of assistant oikonomos in the Pochaev Lavra, and from 1948, of oikonomos. In 1951, he was elected a member of the Spiritual Council of the Lavra. On February 12, 1954, he was appointed father superior of the Lavra upon being

raised to the rank of archimandrite.

In 1962, by the ukase of His Holiness Patriarch Aleksiy, he was translated to the Pskov-Pechery monastery and on October 26, 1966, with His Holiness's blessing, to the Odessa Monastery of the Dormition.

In 1967, he graduated from the Odessa Theological Seminary.

In 1969, he was appointed oikonomos of both the patriarchal residence and the Dormition Monastery in Odessa. On December 18, 1971, he was released from his duties as oikonomos and assigned a general monastic obedience as a confessor.

In 1973, he completed the correspondence course at the Moscow Theological Academy and graduated with Candidate of Theology degree.

On November 12, 1975, in compliance with the submitted application he was granted permission to leave the monastery and to move to the Kiev Diocese. In 1976, he was appointed Dean of the Dormition Cathedral in Uman and Superintendent Dean of the Uman Church District.

Archimandrite Amvrosiy Shchurov Nominated and Consecrated Bishop of Ivanovo and Kineshma

By decision of His Holiness Patriarch Pimen and the Holy Synod of October 6, 1977, Archimandrite Amvrosiy Shchurov, Dean of the Cathedral of the Transfiguration in Ivanovo, was designated Bishop of Ivanovo and Kineshma.

On October 17, 1977, Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Nikon of Kaluga and Borovsk, Archbishop Pitirim of Volokolamsk and Bishop Simon of Ryazan and Kasimov conducted the nomination of Archimandrite Amvrosiy as Bishop of Ivanovo and Kineshma in the White Hall of the Moscow Patriarchate.

At his nomination Archimandrite Amvrosiy delivered the following address:

"Your Eminence, Your Graces, archpastors wise-in-God, through the un-

fathomable Divine Providence, His will and the choice of His Holiness the Patriarch and the Holy Synod, unworthy man, am called by you to new and difficult ministry of bishop.

"I will not hide from you my confusion, trepidation and the emotion that fills my soul in accepting such a high and responsible dignity. I would like to say: 'Lord, I am too weak and helpless to take upon myself what is beyond my strength.'

"From the early years of my life I was aware of the call of the salvator of Divine Grace, urging me to come and serve the Church in the temple of the Living Eternal God. Love and a sincere desire to serve Him in His Holy Church brought me to St. Sergiy's holy cloister, to the theological school. In the saint's cloister I got the necessary knowledge of the salvatory truths of

ith. At twenty-two years of age, through Divine Grace I embarked on the path of serving Christ's Church as a priest. I began my ministry in a village parish and regarded it as a divine call, and hoped that I would

tions are not based on human desires; as it says in Holy Scripture: *...every man's judgment cometh from the Lord* (Prov. 29. 26).

"All changes in our life occur through Divine Providence, by His



His Grace AMYROSIY
Bishop of Ivanovo and Kineshma

end the rest of my life serving God under the sacred vaults of my first church.

'After twelve years in the village church, Divine Providence, regardless of my desire, brought me to the Ivanovo Transfiguration Cathedral and here, for another twelve years, I carried out as best I could the duties assigned to me, first as a member of the clergy and later as its dean. Yet my love for the first church urged me to return to the peaceful haven of service in a village parish.

But I see now that God's dispensa-

will, as St. Paul says: *And no man taketh this honour unto himself, but he that is called of God* (Heb. 5. 4).

"Standing before God, and before you, the administrators of the Divine Sacraments, I am aware of my weakness and unworthiness in accepting this new lot of serving Christ's Church.

"Submitting to God's will, with humility and fear do I bow my head and accept from your sanctity the grace received in succession from Christ, and transmitted by you through prayer and the laying on of hands to those servants of God in whom the will of the

Holy Spirit is made manifest through the choice of His Holiness the Patriarch and the Holy Synod.

"I am aware of the high responsibility before God of this great episcopal dignity. I also understand your feelings as good shepherds—the faithful guardians of God's House.

"You, Your Eminence, Your Graces, rightly administering the word of truth, hope to see in every bishop you nominate a true servant, assiduous worker in Christ's vineyards, who would serve God not grudgingly but willingly, setting an example to God's flock according to the Apostle, *in conversation, in charity... in faith* (1 Tim. 4. 12).

"What can I answer you who perspicaciously, through spiritual experience can see my soul, feeble but believing and trusting wholly in the Lord?

"Hierarchs of God, I will not prematurely in words recite before you the good intentions and promises which in my heart I sincerely wish to fulfil.

"I will tell you humbly and sincerely as a novice taking his monastic vows: 'Yea, God willing'; and with God's help I, unworthy though I am, too, hope, to the best of my ability and guided by the Holy Spirit, to lift and carry the cross of episcopal ministry which you are placing on my weak human shoulders.

"I feel in my heart that a great many spiritual qualities are necessary for such a lofty service. And my soul turns with hope to the examples from both the Old and New Testament Churches, namely, to the election of God's prophet, Moses. When the Lord called up Moses to His service, Moses doubted his own power and lost heart and said to God: *Who am I that I should go unto Pharaoh?* (Ex. 3. 11). But God said to him: *But I will be with thee* (Ex. 3. 12).

"In the New Testament, too, the Lord promised to be permanently with those who are faithful to Him, saying: *I am with you always, even unto the end of the world* (Mt. 28. 20).

"Looking at the great 'pillars of faith' in the Old and New Testaments and knowing in my heart that I myself did not seek hierarchal honours, this

'great and dangerous height', I believe and hope that I, unworthy as I am, will also have assistance *from the Lord, which made heaven and earth* (Ps. 124. 2).

"I beseech you, Your Eminence, Your Graces, to offer up for me your episcopal prayers to God Almighty that He may help me serve in my new capacity to the glory of God and the good estate of the Church, the Motherland and our people."

* * *

On October 18, the Feast of St. Petr, Aleksiy, Iona, Filipp and Evlogiy, the Miracle Workers of Moscow and All Russia, Archimandrite Amvrosiy was consecrated Bishop of Ivanovo and Kineshma in the Patriarchal Cathedral of the Epiphany during the Divine Liturgy; it was solemnized by Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Nikon of Kaluga and Borovsk, Archbishop Pitirim of Volokolamsk, Archbishop Vladimir of Dmitrov, Bishop Anatoliy of Zvenigorod and Bishop Simon of Ryazan and Kasimov.

After the service, Metropolitan Aleksiy of Tallinn and Estonia presenting the crozier to Bishop Amvrosiy of Ivanovo and Kineshma delivered an exhortation:

"Your Grace Bishop Amvrosiy, our brother and co-servant beloved in the Lord,

"By the unfathomable ways of Divine Providence and the choice of His Holiness the Patriarch and the Holy Synod, you have been called to episcopal service in the Church of God. And today through the laying on of the hierarchs' hands you have become a member of the episcopate of the Russian Orthodox Church *to feed the church of God, which he hath purchased with his own blood* (Acts 20. 28).

"In accordance with the custom established from the earliest times of the Holy Church, although fully invested with episcopal dignity and honour, you stand before us, you elder brothers, waiting to receive our brotherly exhortation as you set foot on the path of archpastoral endeavour.

"With the humility of a good monk you confessed to us during your nomination your weakness and re-



Right to left: Bishop Anatoliy of Zvenigorod; Archbishop Pitirim of Volokolamsk; Metropolitan Aleksiy of Tallinn and Estonia; Archbishop Nikon of Kaluga and Borovsk; Archbishop Vladimir of Mitrov; Bishop Simon of Ryazan and Kasimov in the Patriarchal Cathedral, October 18, 1977 (the day Archimandrite Amvrosiy was consecrated Bishop of Ivanovo and Kineshma)

rential awe before the loftiness and grandeur of your forthcoming ministry. "At an early age you were called by the Lord to serve His Church. Upon graduation from the Moscow Theological Seminary you began your pastoral service in the Ivanovo Diocese, first in a modest village parish and then in the episcopal Cathedral of the Transfiguration in Ivanovo where for many years you have been fulfilling the responsible obedience of the dean, combining your duties with administrative work.

"As a young priest, soon after receiving the grace of priesthood, you took monastic vows and was given the name of Amvrosiy after St. Ambrose, Bishop of Milan, who was your angel and patron in your monastic life and an example in your pastoral, and now episcopal, service. As he, your heavenly patron, 'with the shining of the Holy Dogmata eclipsed... the Arian heresy... and working miracles with the power of the Spirit, cured diverse passions...' (Kontakion to St. Ambrose) so are you, our beloved brother, to fortify your flock with the salvatory truths of our faith, to heal their spiritu-

al ailments and vices through the power of prayer, the Holy Sacraments and paternal exhortation.

"You have confessed your faith before the Church, and promised till the end of your days to observe the dogmas of faith, the sacred rules and regulations of the Church and, imitating the Great Chief Shepherd, our Lord Jesus Christ, to tend the flock entrusted to you and to be a worthy successor to the bishops and fathers of the Church, as the Lord, through His grace, ordained you to become today.

"You are to be the pastor of the pastors of Christ's flock. For them you must be an example in everything: in faith, in conduct, in endeavour and virtue; only then will your words of edification and exhortation be convincing and firm.

"For the pastors and your flock you must be an example *in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12), as St. Paul, the great Apostle, teaches us.

"The dignity and power of hierarchal authority should not express themselves through ferocious castigations or severe punishments, but first of all

through paternal homilies and persuasions warmed by love.

"In the Church, conversion to a better way of life should be carried out by persuasion, not by coercion, says St. John Chrysostom. The law does not really give us power to forbid sinners to sin; but even if it did, it could not be used since God rewards only those who refrain from sinning voluntarily and not under compulsion.

"It will henceforth be your sacred duty to see to it that the pastors and other members of the clergy in your diocese should *walk worthy of the vocation*, and do the work of God with reverence and zeal, that they should not through their behaviour disgrace the sanctity and loftiness of pastoral service nor offend the reverent feeling of the believers who want to see an example of piety in their pastor.

"Educate the flock and clergy entrusted to you in the spirit of love and devotion to the Holy Church and our dear Motherland. Be an untiring herald of peace and call on your flock to be staunch supporters of peace among nations.

"You have received today a great gift from the Lord—a gift, in the interpretation of the Holy Apostle, *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ* (Eph. 4. 12). And this great gift of Divine Grace the Apostle behests us to preserve and *stir up* so that its force should not wane. *Neglect not the gift that is in thee* says the Apostle Paul to his disciple, Timothy, *which was given thee, by prophecy, with the laying on of the hands of the presbytery* (1 Tim. 4. 14) and further: *wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands* (2 Tim. 1. 6).

"Our feeble human powers are insufficient for the lofty and responsible ministry you have been summoned to today. We pastors of human souls need the special power of grace which is granted to us at the sacred moment of the laying on of hands and which 'healeth the infirm and completeth that which is wanting'. Great is the gift of Divine Grace granted through the laying on of hands, and it gives us

humble celebrants of God's Sacrament a great power, healing our infirmities and fulfilling our needs. The gift of Divine Grace needs to be 'stirred up' with zealous prayer, the feat of purposeful life pleasing to God and constant vigilance over oneself.

"Thus, beloved brother, enter without fear or confusion on the path indicated to you by Divine Providence, knowing that your lot fell to you not through human volition but comes from the Lord by Whom *the steps of a man are ordered* (Ps. 37. 23).

"The Ivanovo Diocese which is being placed in your archpastoral care is familiar and dear to you: you carried out your pastoral ministry there, matured spiritually and won the love of your brothers and the believers. And we are convinced that your episcopal service in your native diocese will be beneficial for God's Church and salvatory for you and your flock.

"We have solemnized your episcopal consecration with His Holiness the Patriarch's blessing in this magnificent Patriarchal Cathedral of the Epiphany on the Feast of Sts. Peter, Aleksiy, Iona, Filipp and Ermogen—the great pastors and Holy Hierarchy of the Moscow Church—whose blessings and prayers, we hope, will fortify and inspire you in your forthcoming archpastoral ministry.

"His Holiness Patriarch Pimen of Moscow and All Russia charged me to convey to you on this day which is so sacred to you his primatial blessings, congratulations on the episcopal grace received, and his wishes for God's abundant help in your archpastoral labour.

"I greet and lovingly congratulate you, our beloved brother and co-participant in Divine Grace, on behalf of the archpastors who have taken part in your episcopal consecration, on receiving God's profound grace. Together with you we pray the Lord, Who has chosen and consecrated you for this lofty service, to help and fortify you in your forthcoming endeavour in Christ's pastures.

"And now accept this crozier as a sign of God's power assisting you in your new and lofty ministry, as a visible support in your archpastoral work and give your first episcopal benediction.

Message from Archbishop Nikodim of Kharkov and Bogodukhov, Acting Patriarchal Exarch to Central and South America

to the pastors and devout children of the exarchate entrusted to me

Beloved fathers, brothers and sisters in the Lord,

Through God's providential will fulfilled by decision of His Holiness the late Patriarch Aleksey and the Holy Synod of our Russian Orthodox Church—a zealous solicitor for the salvation of her spiritual children, living in the Motherland and in diaspora—about fourteen years ago I was assigned to steer your spiritual ship which was riding the turbulent waves of life far away from the native land and the Mother Church.

I received this holy obedience from the Mother Church with love and, as God is my witness, since that time concern for your spiritual needs and for you, scattered over the hillocks of subtropical forests in faraway foreign lands, has been my very life. Your joys and grievances, successes and failures agitated my soul and mind, and filled my humble prayers before the Lord's altar where I bore responsibility for your salvation, as well as experienced spiritual joy for the treasure of faith and love for God and the

By decision of His Holiness Patriarch Pimen and the Holy Synod of October 6, 1977, Archbishop Nikodim of Kharkov and Bogodukhov was released from his obedience as Acting Patriarchal Exarch to Central and South America. Bishop Platon of Argentina and South America was appointed Patriarchal Exarch and elevated to the dignity of archbishop ("JMP", 1977, No. 12, p. 7).

tion to the people of God who have been praying for you zealously during your consecration."

* * *

Bishop Amvrosiy (secular name Anatoliy Pavlovich Shchurov) was born into a peasant's family on March 28, 1930, in Kiselevo Village, Kashin District, Kalinin Region. After secondary school he graduated from the Moscow Theological Seminary in 1952.

He was ordained deacon by Archbishop Dimitriy of Yaroslavl (Gradusov; †April 10, 1956) on June 23, 1952, then a presbyter, by Archbishop Venedikt of Ivanovo (Polyakov; †December 10, 1963) on June 29 the same year, and appointed Rector of the Church of the Resurrection in Tolpygino Village, Ivanovo Region.

On December 17, 1954, he took his vows before Archbishop Venedikt.

Mother Church, which you have preserved zealously, having carried it with such effort and sublimity through all life's hardships endured so patiently by you.

Every time I set out to you over seas and oceans, I had not the slightest fear for my life for I trusted myself entirely to the will of God, eager to be with you again and to warm your hearts with the cordiality of the Mother Church which had placed your salvation in my care. Flying over the boundless plains and picturesque valleys interspersed among the high mountains of Latin America, with my eyes and my mind I was lovingly searching for you—our dear spiritual children scattered throughout these lands—so as to shield, even if only in thought, your homes with archpastoral blessing and sincerely wish you love, peace and joy from the Lord; it pained me to think that I could not gather you all, *as a hen gathereth her chickens under her wings* (Mt. 23. 37), so that life's storms and adversities would not trouble you any longer.

I will never forget the stirring moments of our joint services held in newly-erected holy temples in one or other colony huddled somewhere in the subtropical forests for prayerful communion with God. Although these temples lack marble pillars and gilded cupolas they are, and will be, a source of spiritual joy for you. At those shrines you kindle your feelings of faith

From November 1961 to May 1962, he was Rector of the Church of the Annunciation in Vorontsovo Village and then once again Rector of the Resurrection Church in Tolpygino Village.

On July 26, 1965, he was made a member of the clergy of the Transfiguration Cathedral in Ivanovo, and on November 4, 1966, was appointed dean of the cathedral.

In 1965, Father Amvrosiy was awarded an ornamented cross. In 1966, Metropolitan Antony of Ivanovo (Krotevich; †November 21, 1973) raised him to the rank of archimandrite.

From March 1956, Father Amvrosiy was the superintendent dean of respectively the Privolzhsk, Yurievets, Kineshma and the First Church districts. In 1965 he became a member of the diocesan council and in 1967, the chairman of the diocesan council.

and love, you find solace for your grief, draw grace-endowed strength, and thank the Lord for the gift of life, for in the holy temples God's grace and mercy, like the life-giving sun, spares the sinner, envelopes the righteous in love, elevates holy feelings and alleviates the conscience darkened by sin, and gives rest to all who *labour and are heavy laden* (Mt. 11. 28).

Can one help but feel reverence while consecrating the altars built by you to the glory of God or fail to rejoice at your spiritual joys? They fully reflect the greatness of your feat, demonstrate your filial loyalty to the Mother Church and the sublimity of reverential emulation of your blessed forefathers.

Imprinted in my mind will stay your pure and genuine love for me, your archpastor, with which you warmed, cheered and comforted me so sincerely while faraway from my homeland, expressing it through your filial obedience, implicit loyalty to my spiritual guidance and gracious hospitality in your homes where I felt unusual warmheartedness.

Now, my beloved, through the same providential action of God's will, fulfilled by decision of His Holiness Patriarch Pimen and the Holy Synod, your spiritual ship is placed in the care of a hierarch who lives amongst you—His Grace Archbishop Platon of Argentina and South America, the Patriarchal Exarch—who, I believe, will love you with full recognition of his archpastoral duty, while I can, with clear conscience, testify to God and people that you have carried the spiritual treasure of your forefathers' faith through all the trials and tribulations of your life and professed your piety with honour before the Churches and peoples of this faraway continent, for which I humbly thank the Lord of hosts Who succoured us with His divine grace.

Entrusting you to another helmsman, I firmly believe that not a single step is made in our life without God's providential will, and out of the fullness of my heart I shall allow myself to exhort you in farewell.

My beloved, believing in the Holy, Consubstantial, Life-Giving and Indivisible Trinity—God and our Lord—we believe in the One, Holy, Catholic and Apostolic Church which our Lord Jesus Christ *hath purchased with his own blood* and which unites us all in holy brotherhood.

Revering Christ's Church as our own Mother, we must devoutly keep her rules and live in accordance with her behests; only then shall we be able to belong to the Celestial Church, to Mount Sion, i. e. to the eternal and most perfect harmony of good, and be heirs to the Kingdom of Heaven. For a true Christian is one whose every act is dictated by his faith confirmed by his good

works throughout life. Only such faith can make us worthy heirs of eternal bliss through sonship as promised to us by our Lord.

Following this indisputable truth, fervently preserve, as before, the faith of your fathers, kindled in your hearts by the grace of the Holy Spirit. Kindle it with heartfelt prayer in your homes and in the holy temples which you have built with such tremendous zeal; enrich your faith with righteous deeds and the love of God and your neighbour. Remember, as I have repeatedly said to you, that only then will people respect you when you will have respect one for another. Keep your filial loyalty to the Mother Church as the apple of your eye, for if we cannot stay by her side as sincerely and to the end as God's Mother and St. John the Divine stayed with the Saviour of the World at Golgotha, how shall we be able to express our filial loyalty and love? How shall we be able to prove that we are worthy descendants of a great and wonderful people? See that your acts and intentions are commensurable with the sayings in Holy Scripture, given to us for our spiritual perfection. Fortify your spiritual powers by partaking of the Holy Body and Blood of Christ our Lord, the only and all-holy means which purifies and sanctifies our hearts and consciences with the life-endowing grace of God. Follow the Lord's commandment and sow love, righteousness and peace in the world, and do it joyfully.

Avoid quarrels and spiritual strife which taint the divine beauty of our souls. Obey your spiritual helmsman and your pastors with trust, respect and love, as our Lord Jesus Christ obeyed His Heavenly Father.

All that is beautiful in your souls, inherited from your fathers, offer generously at the altar of good relations with the peoples of those countries where the Lord has assigned you to live, whereby you will contribute worthily to the endeavour of your Mother—the Russian Orthodox Church—in her service to peace and brotherhood among nations.

I fervently wish you all this at our parting. Do not forget me in your holy prayers in the name of our Lord Who loves us, and I shall preserve my love for you is my humble reciprocal prayers before the holy altars in the native land of your forefathers.

May our faith in the Lord Jesus Christ teach and inspire us to do good and, through His sacred love, unite us in holy brotherhood, so that we may justly *be called the sons of God* (1 Jn. 3. 1). Amen.

Archbishop NIKODIM
of Kharkov and Bogodukhov

Patriarch PIMEN's Message

for the Annual Convocation at the Moscow Theological Schools
October 14, 1977

My heartfelt congratulations to His Grace Archbishop Vladimir, to the administrative and teaching staff and students of the Moscow theological schools, and our guests and all who are gathered today in the Assembly Hall for the Annual Convocation on the Feast of the Protecting Veil of the Most Holy Mother of God, the patronal day of the academy church.

Together with you in our thoughts, we pray the Most Blessed Queen to strengthen with Her all-powerful Protecting Veil and Her intercession all those who are active in Russian theology and working in the Moscow centre of spiritual enlightenment to educate and prepare the future pastors and theologians of the Church—servers at the altar of the Lord.

The ecclesiastics and theologians who are taking shape here are our Church's hope for the future and,

through her prayers, *the Lord of the harvest... will send forth labourers into his harvest* (Mt. 9. 38).

For this reason I call upon you, students, to work tirelessly under the guidance of your experienced teachers to apprehend the God-revealed truths of the Orthodox faith, never forgetting that only all-embracing love opens up for us the way to the mysteries of theology and that only when our heart is pure can our mind come near to comprehending the greatest truths of the knowledge of God.

For the Orthodox Church the words of St. Paul are holy and inviolate: *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle* (2 Thess. 2. 15). A theological education must be based first and foremost upon fidelity to the Holy Scriptures, fidelity to the Apostolic Tradi-



Patriarch Pimen's message to the Moscow theological schools being read by Metropolitan Aleksey of Tallinn and Estonia in the MTA Assembly Hall, October 14, 1977

tion received by the Holy Fathers and their successors, the God-inspired theologians of the Orthodox Church which has preserved to this day the Tradition in all its original plenitude and purity.

Approach then, dearly beloved, the Spirit of Truth, while you are within the walls of this spiritual centre, and may the help of God and the prayers of our Holy Church aid you to master not only the disciplines which you are being taught, but to acquire the spirit of priesthood that awaits you, the essence of which is to awaken in your flock the spiritual life which protects man from sinful inclinations and deeds, from pride and despair, and unites us all in love for God and our neighbour.

May you be faithful and patriotic sons of our great Motherland, and convinced defenders of peace, friendship and mutual understanding among nations.

May the brotherhood of our Moscow Seminary and Academy prosper through the prayers of the Most Pure Mother of God for the good of our Holy Mother Church and our Motherland!

May the academy and seminary be adorned by the fruits of the good pastoral work of their former students and by the academic and theological writings of their teaching staff, to which I wish continuing success in its work to perfect the pedagogical process and to educate, both morally and patriotically, the future servants of Christ's Church who should be *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12).

May the Protecting Veil and the blessing of the Most Holy Mother of God be with you all!

**+ PIMEN, Patriarch
of Moscow and All Russia**

October 14, 1977

The Patronal Feast and Annual Convocation at the Moscow Theological Schools

On October 14, 1977, the Feast of the Protecting Veil of the Most Holy Mother of God, the Moscow Theological Academy and Seminary marked the patronal feast of their church and, according to tradition, held their annual convocation.

The following took part in the celebrations: Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Chairman of the Holy Synod Education Committee; Archbishop Vladimir of Dmitrov, the rector; Archbishop Pimen of Saratov and Volgograd; Archbishop Germogen of Kalinin and Kashin; Archbishop Platon of Argentina and South America, Patriarchal Exarch to Central and South America; Archbishop Sergiy Golubtsov now retired at the Trinity-St. Sergiy Lavra; Bishop Anatoliy of Zvenigorod; Bishop Valentin of Ufa and Sterlitamak; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; and the Lavra brethren, as well as Archimandrite Niphon, Dean of the Antiochene Podvorye,

and Archimandrite Naum, Dean of the Bulgarian Podvorye. Also present were representatives of Syndesmos (World Fellowship of Orthodox Youth Organizations), officials of the Synodal departments of the Moscow Patriarchate, representatives of the Council for Religious Affairs of the USSR Council of Ministers and of the Executive Committee of Zagorsk City Soviet.

On the day of the feast itself, Divine Liturgy and moleben were conducted by Metropolitan Aleksiy and, on the eve, an office for the departed professors and students of the MTA and MTS and All-Night Vigil were led by Archbishop Vladimir in the academy church.

On October 14, at 7.30 a.m. a moleben with the blessing of water was held by the academy clergy. Divine Liturgy began at 9 a.m., during which Metropolitan Aleksiy ordained a presbyter and a deacon. Archbishop Vladimir preached on the festal theme.

After the moleben, Metropolitan Aleksiy conveyed to all present the blessing

of His Holiness Patriarch Pimen, who was on a fraternal visit to His Holiness Patriarch Dimitrios I, Primate of the Constantinople Church, in Turkey. Archbishop Vladimir warmly thanked Metropolitan Aleksiy.

At 1 p. m., the annual convocation which was opened by the rector, Archbishop Vladimir, in the Assembly Hall began with the singing of the troparion for the Feast of the Protecting Veil.

The work report of the Moscow theological schools for the academic year of 1976/77 was read out after which the official address was delivered on the theme: "The Holy Land in the Life and Work of His Holiness Patriarch Aleksiy" (in connection with the centenary of His Holiness's birthday).

Metropolitan Aleksiy read the greetings message from His Holiness Patriarch Pimen to the Moscow theological schools (printed above—Ed.). In reply the rector, Archbishop Vladimir, asked Metropolitan Aleksiy to convey to the Holy Father his heartfelt gratitude and assurance of filial devotion and love. "Many Years" was sung in

honour of His Holiness Patriarch Pimen.

Metropolitan Aleksiy and all those present were warmly greeted by the leaders and members of Syndesmos. They told about the needs and problems facing their organization and presented a souvenir to the academy.

The greetings from the Leningrad and Odessa theological schools were conveyed by their representatives. Congratulatory telegrams arrived from many hierarchs of the Russian Orthodox Church, the clergy and laity.

Archbishop Vladimir thanked the Lord, His Most Pure Mother and St. Sergiy of Radonezh for their gracious help and protection in the past academic year.

The student choir gave a festive concert of ecclesiastical and secular works.

The convocation concluded with the singing of the kontakion of the Feast of the Protecting Veil and "Ton despotin...".

Hierodeacon EVFIMIY TSESHKOVSKY
Teacher at the MTA

Speech by Metropolitan NIKODIM of Leningrad and Novgorod at the Leningrad Theological Schools, October 9, 1977

Your Graces, my brother hierarchs, most esteemed assembly,

I would first of all like to offer my heartfelt congratulations to the Leningrad Theological Academy on the feast of its heavenly patron and through his prayers I invoke heavenly blessing upon all who direct this academy, teach here, and study here, led by His Grace the rector, who very recently became archbishop. This is the first time in the history of the academy that it is headed by an archbishop.

I welcome all our esteemed guests from Yugoslavia, France, Finland, and Japan, who are sharing the joy of this feast with us. I would like to point out particularly the presence here of a delegation from the Holy City of Jerusalem headed by His Grace Archbishop Constantine, who is representing His Beatitude Patriarch Benediktos here. Our brothers from Jerusalem have brought us the grace of the Lord's Life-Bearing

Sepulchre and the blessing of the Holy Synod of the Mother of all Churches. The sacred hymn of St. John of Damascus says of her truly: "Rejoice, O Holy Zion, Mother of Churches, God's abode."

Dear friends, many of those present in this hall remember that on the annual convocations of our Leningrad Theological Academy and Seminary I have frequently spoken about my reflections on various aspects of their life and activity.

In the past I have spoken of our theological school as a sower of spiritual enlightenment, a school which by the end of the 19th century had become a major centre of theological scholarship in Russia; of the continuity embodied in today's school, which emerged again thirty-one years ago, in relation to the old St. Petersburg Theological Academy, and of the most outstanding traits in the development of theological research over the past thirty years.

I have shared with you my thoughts on the tasks and problems in contemporary theology and have stressed the lofty responsibility placed on Orthodox theologians by their active participation in the ecumenical movement and by their assistance in working towards a solution of the most critical questions in the development of society in the spirit of justice, brotherhood, and peace. I have noted the importance of the role played by this theological institution in guaranteeing the Church's fulfilment of her Christian duty in the modern world, and in the process and perfection of teaching methods. Today I would like to dwell on another side of the life of our theological school, a highly important aspect on which depends the success of its entire activity and without which all our undertakings and strivings would remain sterile or, at least, produce very few results.

I am speaking of the spiritual side of the life of all those who work and study in this academy—the members of its corporate body, especially our students, future pastors—among them future archpastors—all of whom are workers in the Church's vineyard who, each in his own time, will leave the walls of this school and enter into the service of Christ's Church in the calling to which the Lord has summoned him.

It would be a mistake to imagine that the pastor only begins his feat of faithful discipleship and service of our Lord Jesus Christ beyond these walls, away in the parish, when he encounters the cares, troubles, and complexities of daily parish life; or to imagine that at present, as a seminary or academy student, he can allow himself a dissipated life, a careless attitude towards the acquisition of knowledge, lack of discipline or indifference in prayer in church, and irresponsibility in fulfilling his obligations at divine services. Unfortunately, life has shown that a graduate from a theological school who has shown neither a pious disposition, nor a love for work, nor an honest attitude towards his obligations, will at best be only a mediocre conductor of occasional offices in the parish, and at worst an object of just reproach and a spreader of temptation.

Pastors who have experience in spiritual life warn all those who are contemplating priesthood of that serious malady described as "getting accustomed to the sanctuary". A man who has lost the feeling of reverence that he once held upon entering the holy sanctuary or, even more so, when he was led there for the first time through the Holy Doors for the Sacrament of Ordination, can hardly be worthy of the calling of priest or deacon, particularly when parish service demands great effort from him spiritually and physically. It is most likely that he will become a cleric who thinks only of his own benefit or who complains about the burden of responsibility laid on him. It is only one step more to the point where his mutual relations with his brethren are ruined by the spirit of discord, envy, and malevolence.

What can be sadder than the, alas, frequently observed picture of a deacon who has served for a certain number of years and who begins to regard it as offensive, or at least unnecessary, to come to Proskomide before the priest, to receive his blessing, or to fulfil his legitimate demands only because this priest has served a shorter time in his sacerdotal rank than himself? What could be more unsightly than when a priest's modest moral authority does not give him the opportunity to establish good relations with the churchwarden or precentor? What can be more sorrowful than when the churchwarden or precentor, once students in a theological school, forget their Christian obligation to respect the sacerdotal rank and spoil their relations with their rector by contradicting him out of a spirit of defiance, often insisting on what is not in the interests of God's Church but simply to satisfy their own personal tastes and understanding?

St. Peter says: *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ,... feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock* (1 Pet. 5. 1-3).

But where is the future pastor to find

his spiritual disposition? Where can he find this thirst for holy and unselfish service, this diligence in caring for souls, this ability to be *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12)? Of course *every good gift and every perfect gift* (Jas. 1. 17) comes from the Lord, including the great gift of the grace of priesthood, received at ordination. But a divine gift may remain ineffective, like the seed which falls on fallow soil, or may lose its effectiveness if it is not diligently stirred up, as St. Paul expressed it (2. Tim 1. 6).

The House of God has been the school of piety since time immemorial. It is in the temple that we truly approach *the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the firstborn, which are written in heaven* (Heb. 12. 22-23). It is in the temple that we find our closest communion with Christ the Saviour through the Holy Sacrament of the Eucharist. Here there is a constant beneficent atmosphere that revives the soul, imbues joy and hope, multiplies love and creates a spirit of peace that endures nothing vile or impure. Where, if not here, "is every soul quickened and exalted in purity" through the Holy Spirit in a special, perfect manner?

Do you remember how the great universal teachers St. Basil the Great and St. Gregory of Nazianzus, loved the House of God? While still in their youth they dedicated themselves to God and therefore, through assiduous scholarship and by drawing on the fruits of contemporary culture and knowledge, they took every care to make their spiritual powers integral and collected. They knew only two paths leading to the true enrichment of their Christian life: one led to God's House, and the other to classrooms, where one could partake of the treasures of contemporary culture. Perhaps this idea is too lofty for literally everyone preparing himself to serve the Church to attain. But one thing is certain: a true ecclesiastic can be made of a young man who has loved God's House with all his soul from his youth; who finds the best repose for his soul in its prayerful at-

mosphere; who seeks and finds here support for his best strivings, and who rejoices at every opportunity to apply his powers and abilities here, whether it be obediences in the sanctuary or in the choir, or in carrying out any other tasks assigned by the Church Authority. Such a young man is ready in his soul to glorify the Lord in the inspired words of the Psalmist: *How amiable are thy tabernacles, O Lord of hosts!... For a day in thy courts is better than a thousand* (Ps. 84. 1, 10).

Genuine Christian self-education begins, develops, and is perfected through love for the temple and reverence for the Lord's shrine. The seminarian or academy student becomes as a person who gives of himself freely to any cause, who feels the necessity for constant self-perfection both in theoretical theological knowledge and in his readiness to embody his convictions in practical activity. If a young man is thus disposed then he can undoubtedly receive the grace of priesthood and become an exemplary pastor able *to teach others also* (2 Tim. 2. 2) and of setting his flock a good example.

A pastor of the Orthodox Church should be above all a convinced Christian, a true follower of the Incarnate Son of God, our Lord Jesus Christ, a zealous defender of the Orthodox faith, and an ascetic of piety. His personal life should be set according to Gospel principles, and according to the instructions and example of the Holy Fathers and ascetics of the Church. The attainment and multiplying of the Christian virtues of faith and hope, love and humility, modesty and chastity, peaceableness and abstinence, patience and restraint, should be his constant aims.

A pastor's life should also be enhanced by civic virtues: honesty, goodwill, and irreproachability in observance of existing laws. He should be a loyal son of his people, always ready to share its fate and to fulfil his patriotic duty. Joining the highest Christian ideals with devotion to the interests of his Motherland and to the best strivings of men of good will, he should be a herald of peace and justice and humanity.

In his family life a pastor must do all in his power to establish a strong Christian family bound by loving ties;

his family should be a domestic church capable of demonstrating to people pure and beautiful relations sanctified by the highest moral standards. Happy is the pastor whose family faithfully follows the apostolic behest: *Children, obey your parents in the Lord... And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord* (Eph. 6).

Great is the feat of the pastor who chooses solitude for himself and dedicates his soul to the One Heavenly Bridegroom—Christ. He is able more than his brother with a family, to labour in Christ's pastures, giving all of himself, his abilities, and powers to the realization of his calling.

Outside the temple, too, the pastor can do a great deal by his worthy behaviour to affirm the good and to root out the evil in people. It is well known that for the believing soul, or even for one just awakening to faith in the Lord, there is nothing more repellent than hearing idle, ambiguous, or bad words, which, alas, are often heard among men lacking respect for their own moral dignity. A man who is preparing for the priesthood cannot therefore be indifferent to this great evil, nor can he show indulgence to it, by taking part in frivolous conversations of a dubious moral character, nor in willingly listening to such conversations or in repeating what is unworthy of a Christian. He should always remember the Apostle's admonition to defend the purity of his heart, thoughts, and lips like the apple of one's eye: *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers... And all uncleanness... let it not be once named among you, as becometh saints* (Eph. 4. 29; 5. 3).

The pastor's inner spiritual life, *the hidden man of the heart* (1 Pet. 3. 4), plays a vital role in his service. Only one who has disciplined himself to frequent, or even better, constant prayerful presence before God, to heartfelt grief for his sins, omissions, and weaknesses, who is able to repent ardently and sincerely before God and entrust his fate and that of those near and dear to him, as well as that of his flock to His re-

liable hands can become *a burning and a shining light* (Jn. 5. 35), capable of diffusing about himself the radiant light of faith and warming hearts with Divine Love. Only such a pastor can be a true spiritual father and be an audacious intercessor before God for the flock entrusted to him.

Sorrowful is the lot of the flock whose priest carelessly fulfils his duties. His being emanates coldness; his service is not inspiring; like the *sounding brass* (1 Cor. 13. 1) do his sermons remain ineffective, and his personal virtues cannot compensate for the moral harm that he does to his flock, spreading temptation among them by his indifference to what is holy. The eternal and immutable Word of God repeatedly pronounces a harsh, but just condemnation of negligent pastors. *Cursed be he that doeth the work of the Lord deceitfully*, says God's great prophet, Jeremiah (48. 10). *I know thy works*, the Chief Shepherd warned the negligent head of the Laodicean Church, *that thou art neither cold nor hot... so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth* (Rev. 3. 15-16).

I am speaking particularly to you, my young friends, when I say that while you are still at school, think about the strength of your calling, and about the sincerity and firmness of your intentions. Test yourselves, weigh your readiness to take upon yourselves Christ's blessed yoke and your ability to joyfully bear the holy burden of a pastor's responsible service. This *burden is light* (Mt. 11. 30) for those who answer the call of our Lord Jesus Christ with an open soul and with full faith and hope, who joyfully respond to the love-filled words of Divine Wisdom: *My son, give me thine heart* (Prov. 23. 26). But it can become heavy and burdensome for those who act thoughtlessly in regard to their choice and look on their priestly vocation merely as a "profession" or "specialization", or simply as a convenient source of income.

The pastor's feat is light and joyful for those who during their stay in the theological school accustom themselves to obedience, train themselves to self-discipline, and kindle within themselves the inextinguishable flame of ardent

inner prayer, and... *have obeyed from the heart that form of doctrine which was delivered you* (Rom. 6. 17). But bitter disappointment awaits him who, like the man in the Gospel parable, *intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it* (Lk. 14. 28).

I know, my dear friends, that most of you, indeed probably all of you, have already seriously reflected on the difficulties and responsibilities awaiting you in ministry and, despite these difficulties and responsibilities, have chosen this blessed path. But, being conscious of my duty as an archpastor, speaking of the lofty nature of the Orthodox Christian ministry, I considered that I must warn you yet again of how reflectively one must act in entering upon this path.

I sincerely hope that you will think over my words, will not forget them, or regard them as something said fortuitously or only out of obligation. I also hope that if you have firmly chosen the minister's path *having put [your] hand to the plough*, you will not look back (Lk. 9. 62), and you will apply all your forces to preparing for this service in a worthy manner during your studies in the academy and seminary.

Here, in the theological school, beneficial conditions have been created for you in order to combine the acquisition of the necessary theological and other knowledge with the attainment of a prayerful spirit and to constantly train oneself morally. Here, the doors of God's House are always open before you where every man can approach *coldly unto the throne of grace, that [he] may obtain mercy, and find grace to help in time of need* (Heb. 4. 16). Here, not only literature for your studies is available to you, but also the greatest riches of patristic writings which are of enormous importance for your spiritual self-education. Be wise *redeeming the time* (Eph. 5. 16), as St. Paul says, and devote this time to prayer, study, and wise repose, not a repose that weakens your spiritual energy and only gives you spiritual emptiness in return, destroying the integrity of your Christian world-view, and depriving you of your inner collec-

tedness, which is so necessary for a truly good and enlightened pastor.

Bear in mind that it is with the greatest reverence that we must take part in church services, all the more in celebrations, not allowing ourselves to impair their beauty, nor insult their sanctity by frivolous acts: irrelevant conversations particularly in the sanctuary, and a vain and careless attitude towards shrines, remembering that everything relating to church services is God's service, grace-bestowing communion with the Heavenly Father. Bear in mind that if you really love God's House and want everything in it to be conducted *decently and in order* (1 Cor. 14. 40), you must love everything that is a preparation for church prayer, including choir practice and careful personal preparation beforehand for what you must read aloud to the congregation. Bear in mind that you must prepare for sermonizing in a peaceful state of mind with ardent prayer, so that your words will be filled *with grace* (Col. 4. 6), beneficial for those who hear them, truly *ministering the gospel of God* (Rom. 15. 16).

Reflecting often on the fact that in you the Lord Himself is preparing new *labourers into his harvest* (Mt. 9. 38), be worthy of your Christian name, calling, and choice: *Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord* (Rom. 12. 9-11), *...rejoice**. *Be perfect... be of one mind, live in peace; and the God of love and peace shall be with you* (2 Cor. 13. 11).

The preceptors and teachers of these theological schools bear a heavy responsibility to create conditions by their lives, work, and personal example so that our students can worthily prepare themselves for the service that our Mother—the Church—about which we all must concern ourselves, awaits with such hope.

May the grace-bestowing power of the Holy Trinity be with all of you.

Metropolitan NIKODIM

* Russian Bible.

Diocese of Kiev

On July 3, 1977, the 5th Sunday after Pentecost, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy in the Church of the Nativity of the Theotokos in the village of Rokitno, Kiev Region, and led festal services on Saturday (July 9) and on the 6th Sunday after Pentecost (July 10) in the Cathedral of St. Aleksandr Nevsky in Yalta (Simferopol Diocese).

On July 13, the Synaxis of the Twelve Apostles, the canonization day of St. Sofroniy, Archbishop of Irkutsk, His Eminence celebrated Divine Liturgy in the Krasnogorsk Convent of the Protecting Veil (Zolotonosha District, Cherkassy Region) where this saint is held in great reverence.

On August 2, the Feast of the Prophet Elijah, Divine Liturgy and a festal moleben were led by the Exarch in the church dedicated to the Prophet in the town of Chernobyl.

On the Feast of the Pochaev Icon of the Mother of God (August 4-5) Vladyka Filaret led festal services in the Pochaev Lavra, Lvov Diocese; on August 7, the 10th Sunday after Pentecost, in the episcopal Cathedral of the Holy Trinity in Lutsk, Volyn Diocese; and in the evening of that same day said an akathistos before the much-revered icon of the Theotokos "Warrantress of the Sinful" in the Korets Convent of the Holy Trinity of the above diocese.

On August 31, the Feast of Sts. Florus and Lavrus the Holy Martyrs, His Eminence the Exarch celebrated Divine Liturgy in the Kiev Convent of the Ascension and St. Florus and blessed the nuns and pilgrims.

Patriarchal Parishes in Finland

On May 22, 1977, the 7th Sunday after Easter, the Feast of the Translation of St. Nicholas's Relics, the Patriarchal Parish of St. Nicholas in Helsinki celebrated its patronal feast.

Divine Liturgy (and All-Night Vigil on the eve) was concelebrated by Archpriest Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland, Father Georgiy Kilgast, Rector of St. Nicholas Church, Archpriest Boris Pavinskij, Rector of the Protecting Veil Parish, Hegumen Longin Talypin, the superannuated Archpriest Nikolai Starostin and Deacon Mikhail Poljatschenko. The church was thronged with worshippers, some from the Protecting Veil Parish. A small choir enhanced the service with its prayerful singing.

After the moleben and "Many Years", Arch-

priest Pavel Krasnotsvetov gave a homily on the significance of the House of God in Christian life and on the prayer offered up to the patron saint of the church; then he conveyed the congratulations on the feast from their ruling archpastor, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

That same day, Archpriest Pavel Krasnotsvetov paid a visit to His Eminence Paul Cardinal Vershuren, of the Roman Catholic Church in Finland.

On May 23, the eve of the Feast of Sts. Meletodius and Cyril, the Apostles of the Slavs, Archpriest Pavel Krasnotsetov, conducted All-Night Vigil in the Church of the Protecting Veil and afterwards left for Leningrad.

On June 3, the superintendent dean returned to Helsinki and celebrated Divine Liturgy and a moleben in the Church of the Protecting Veil on the occasion of the Feast of the Vladimir Icon of the Mother of God and the Feast of Sts. Constantine and Helena, Equal to the Apostles. The superintendent dean congratulated the psalm-reader, Helena P. Tihonov on her 75th birthday and on behalf of Metropolitan Nikodim wished her God's help and good health. The rector, Archpriest Boris Pavinskij, greeted her on behalf of the church council. That same day the dean visited and offered his best wishes to Helena A. Armfeldt, former treasurer of the St. Nicholas Patriarchal Parish, who could not attend the celebrations because of illness.

From June 3 to 5, Archpriest Pavel Krasnotsvetov paid a visit to the New Valaam monastery and participated in the consecration of the new Transfiguration Cathedral (see *JMP*, 1977, No. 10, p. 55).

On Monday, June 6, after the dinner given in Kuopio by His Eminence Archbishop Paul of Karelia and All Finland for the participants in the consecration of the new Transfiguration Cathedral, Archpriest Pavel Krasnotsvetov and Hegumen Longin Talypin left for the Lintula convent where they were welcomed by the mother superior, Hegumenia Antonina.

On the next day, Archpriest Pavel Krasnotsvetov was a guest of Archpriest Leo Merras, Rector of the Protecting Veil Parish in Lappeenranta.

On June 10, Archpriest Pavel Krasnotsvetov paid a visit to His Grace Metropolitan John of Helsingfors.

On June 11, All-Night Vigil was conducted in the Church of the Protecting Veil by Bishop Mark of Ladoga assisted by Archpriest Pavel Krasnotsvetov, the rector, Archpriest Boris Pa-

inskij, Hegumen Longin, Father A. Kudrjavzew, Deacon Gennadiy Stolbow, of the Helsinki parish of the Finnish Orthodox Church. After the service Archpriest Pavel Krasnotsvetov thanked His Grace Mark of Ladoga for the common prayer and conveyed to the parishioners and members of the local clergy the blessing from the ruling hierarchy, Metropolitan Nikodim.

On June 12, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, Bishop Mark celebrated Divine Liturgy in St. Nicholas Church assisted by Archpriest Pavel Krasnotsvetov, the rector, Father Georgiy Kilgast, Hegumen Longin Talypin, Deacon Mikhail Poljatschenko, Deacon Gennadiy Stolbow. Bishop Mark delivered a sermon on the glorification of the saints and on their intercession before God for Christians.

After the moleben, Archpriest Pavel Krasnotsvetov expressed profound gratitude on behalf of all present to Bishop Mark for the service and the homily; then he conveyed Metropolitan Nikodim's blessing and greetings to the clergy and parishioners.

On June 13 the dean left for Leningrad.

Diocese of Novosibirsk

Bishop (now Archbishop) Gedeon of Novosibirsk and Barnaul visited parishes of the Kemerovo Church District from November 19 to 24, 1976.

On Saturday, November 20, in the morning Vladyka Gedeon arrived in Novokuznetsk. His Grace celebrated Divine Liturgy in St. Nicholas Church, where he was welcomed by the rector, Archpriest Aleksiy Osipov, and members of the church council.

The rector expressed his joy that the Vladyka had come after the church was completely repaired. The sanctuary is now larger; the church is noticeably higher because of the new roof; there are choir lofts in the western section; the narthex is within the body of the church, and a glazed and roofed gallery is built onto the southern wall.

In the evening of that day Vladyka Gedeon officiated at All-Night Vigil in the Church of St. Michael the Archangel in Novokuznetsk. This church is similar to the others built in the Kuznetsk Coalfield during the difficult years of the war when it was not possible to erect spacious prayerhouses. After 30 years its wooden structure had become dilapidated and too small for the congregation. With the permission of the city council, the community set about to reconstruct completely its house of worship. Thanks to the parishioners' efforts their church is now completely rebuilt of brick; it has a central heating and choir lofts for the singers and guests of honour. The additional premises and the wall round the grounds are also made of brick. All the work was finished by the eve of its patronal feast, the



Bishop Gedeon of Novosibirsk and Barnaul at divine service in the Church of St. Michael the Archangel, Novokuznetsk, November 21, 1976



Bishop Ioasaf of Rostov and Novocherkassk with the clergy and laity at the entrance to the cathedral church, Rostov-on-Don, April 1977

Synaxis of St. Michael the Archangel, November 20, 1976, when Bishop Gedeon arrived for the consecration of the church.

On the Feast of the Synaxis of St. Michael the Archangel, November 21, in the morning, after the moleben with the blessing of water, all the priests and deacons proceeded to the entrance for the ceremonial welcome of their archpastor. After being vested Vladyka Gedeon conducted the Office for the Consecration of the Church. While the sanctuary was being consecrated the officiants sang the Troparion for the Consecration of the Church and while the main body of the church was being consecrated all the worshippers chanted the troparion: "Save, O Lord, Thy people" and the church's troparion.

Divine Liturgy was concelebrated by His Grace with a large assembly of the clergy including all the superintendent deans of the Novosibirsk Diocese. At the Lesser Entrance, for work done to the glory of the Holy Church, patriarchal awards were presented to Archpriest V. Buglakov (ornamented cross), Father M. Ilyinsky (raised to the rank of archpriest), and Father D. Strekha (pectoral cross). The Vladyka marked with gratitude the work of the churchwarden, M. A. Elokhin. Deacon Feodor Bilokur was given a Holy Bible. His Grace also presented a Holy Bible to the precentor of the church choir, M. F. Shnurovozova. Active members of the

church council and parishioners were given New Testaments and prayer books.

That same day, in the evening, His Grace officiated at Vespers and Matins with the Polyelos in the Church of St. Elijah in the town of Osinniki where he was welcomed by the rector, Hegumen Aleksandr Chernavtsev. The Vladyka blessed the worshippers during the service and after it was over delivered a homily. He thanked the rector and parishioners for their labour, the choristers for their harmonious singing.

On November 22, the Feast of the Icon of the Mother of God "Swift to Harken" and the Feast of St. Matrona, Bishop Gedeon attended Divine Liturgy in the church of Kuzedeyevo Village, Kemerovo Region. He led the moleben with the reading of the akathistos before the icon "Swift to Harken", then preached a sermon and blessed the worshippers.

That day, the Vladyka's mother, Matrona Grigorievna Dokukina, celebrated in prayer her saint's day. The bishop's secretary, Archpriest Aleksandr Pivovarov, congratulated him on his mother's name day and intoned "Many Years" in her honour.

On November 23, His Grace visited the Church of the Protecting Veil in the town of Prokopevsk and the Church of Sts. Peter and Paul in the town of Kiselevsk where he got acquainted with the life of these parishes, held molebens, preached

and blessed the believers. The Vladyka noted the exemplary cleanliness of the Sts. Peter and Paul Church and bestowed a kamelaukion on the rector, Father Vladimir Pochaev, for his diligence.

In the evening of that day, Bishop Gedeon arrived in the town of Belovo and conducted the Polyeleos service in the Ascension Church. Afterwards, His Grace inspected the church, baptistry and other premises of the church. In the last two years the believers of Belovo had reconstructed and fenced off their church and built necessary premises. The Vladyka thanked the rector, Archpriest Nikolai Burdin, and members of the church council for their work for the good of the Holy Church.

Diocese of Rostov

On April 3, 1977, the 6th Sunday in Lent, Palm Sunday, the Entry of Our Lord into Jerusalem, Bishop (now Archbishop) Ioasaf of Rostov and Novocherkassk celebrated Divine Liturgy in the episcopal Cathedral of the Nativity of the Blessed Virgin in Rostov-on-Don. Bishop Ioasaf ordained Hypodeacon Aleksandr Osyak deacon and bestowed an ornamented cross—a patriarchal award—on Archpriest Pavel Semenyuk, of the cathedral.

On April 4, Holy Monday, the Vladyka celebrated the Liturgy of the Presanctified in the Ascension Church in Rostov-on-Don.

On Maundy Thursday, the Feast of the Annunciation (April 7), Vladyka Ioasaf celebrated Divine Liturgy in the cathedral church. During the service he presented the precentor, Kosma Felulovich Levchenko, with a patriarchal award—the Order of St. Vladimir, 3rd Class. On April 9, Holy Saturday, His Grace bestowed on Archpriest Nikolai Andreyev, the diocese's confessor, a patriarchal award—an epigonation.

On April 11, Easter Monday, the Vladyka celebrated Divine Liturgy in the Church of St. Alexandra the Empress in Rostov-on-Don. The rector, Archpriest Ioann Tarasenko, warmly greeted the archpastor. After the Communion Verse the secretary of the diocesan board, Archpriest Petr Pnevsky, read out His Grace's Easter Message. Then His Grace delivered a sermon on the festal theme.

On April 12, Easter Tuesday, the Feast of the Iberian Icon of the Mother of God, His Grace Bishop Ioasaf conducted paschal services in the Ascension Cathedral in Novocherkassk.

On April 15, Easter Friday, the Feast of the Icon of the Mother of God "Life-Bearing Source", Vladyka Ioasaf inspected the Church of All Saints in the town of Sinyavskaya. His Grace was welcomed by the rector, Father Sergiy Ermi-

lov, and members of the church council. After the Divine Liturgy and the following moleben with the blessing of water, His Grace preached on the great joy of the Resurrection and on the Mother of God—the Life-Bearing Source of mercy so abundantly granted the worshippers. Then His Grace blessed the congregation.

On other feasts and Sundays, His Grace conducted divine services and preached in the cathedral church.

Diocese of Tula

In the first week of Lent, His Eminence Metropolitan Yuvenaliy of Tula and Belev read St. Andrew of Crete's Great Penitential Canon on Monday and Thursday (February 21 and 24) in the episcopal Cathedral of All Saints in Tula; on Tuesday (February 22) in the Church of the Protecting Veil in Novoselebnoe Village, Kireyev District; and on Wednesday (February 23) in the Church of the Twelve Apostles in Tula.

On the 3rd Sunday in Lent (March 13), the Veneration of the Life-Giving Cross, His Eminence celebrated Divine Liturgy after officiating on the eve at All-Night Vigil with the Bearing Forth of the Cross in the cathedral church. The Liturgy was attended by Dr. Andreas Mitsidis, Chief of the Presidential Chancellery of the Republic of Cyprus.

On Holy Saturday, Vladyka Yuvenaliy celebrated Divine Liturgy in the cathedral church and after the service blessed the kulichi and paskhi, first in the cathedral church and then in the churches of the Twelve Apostles, of the Saviour and of St. Demetrius in Tula, and in the Dormition Church in the town of Bogoroditsk.

On Easter Sunday (April 10), Paschal Matins and Divine Liturgy and Paschal Vespers (in the evening) were conducted by Metropolitan Yuvenaliy in the cathedral church. The Paschal services were attended by H. E. Demos Hadjimiltis, Ambassador of Cyprus to the Soviet Union, and H. E. Ulrich Sahn, Ambassador of the FRG, and Mr. I. I. Sapiets from Britain.

Over Easter Week His Eminence Yuvenaliy celebrated Divine Liturgy in other Tula churches: on Monday—in the Church of the Twelve Apostles; on Tuesday—in the Church of St. Demetrius; and on Saturday—in the Church of the Saviour.

At each service in the cathedral church and in other parish churches His Eminence delivered sermons and blessed the worshippers.

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By decision of Patriarch Pimen and the Holy Synod on June 11, 1977, His Eminence Yuvenaliy was designated Metropolitan of Krutitsy and Kolomna.

On June 12, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, Divine Liturgy was celebrated by His Eminence Metropolitan Yuvenaliy. The members

of the Tula clergy and laity, on parting with their archpastor, wished him good health, a lengthy life and further successes in his ministry to Christ's Church.

IN MEMORIAM

Schema-Archimandrite **Anuvii** (secular name Ilarion Nikitich Rykunov, monastic name Ioannikiy) died on March 28, 1977.

Born on October 20, 1891, in the village of Turovo, Voronezh Gubernia, Ilarion studied in the village school, finished a two-year Voronezh city school in

center of a hierarchal choir in Arkhangelsk (1947-1952). In 1952, he was one of the brethren of the Trinity-St. Sergiy Lavra, in 1953—the precentor of a hierarchal choir in Yaroslavl and from 1955 to 1958—the precentor of a metropolitan's choir in the Church of the Transfiguration, Moscow.

From 1958 Father Ioannikiy was a priest in the Church of St. Nicholas in Biryulevo, Moscow. He served there for 19 years and enjoyed the love of the clergy and laity.

For his long and diligent ministry Father Ioannikiy was honoured with many patriarchal awards.

At the end of 1976 Archimandrite Ioannikiy fell ill and could no longer officiate at services in the church. Shortly before his death, with Patriarch Pimen's blessing, Father Ioannikiy took the great schema vows and received the name Anuvii after the Egyptian saint and hermit.

During his illness Schema-Archimandrite Anuvii often partook of Holy Communion and received Holy Unction. Several minutes before he died he requested the Canon for the Departure of the Soul to be read and while it was being read peacefully fell asleep in the Lord.

With Patriarch Pimen's blessing, the funeral service for the departed was held by the clergy of St. Nicholas Church in Biryulevo led by Archpriest Vasily Svidenyuk, Superintendent Dean of the Moskvorechye Church District in Moscow, who also made the funeral oration. The Prayer of Absolution was read by Archpriest Aleksey Baikov (of St. Nicholas Church), spiritual son of Father Anuvii. The coffin with the body was borne round the church to the singing of the hirmoi "Helper and Protector". Schema-Archimandrite Anuvii was interred in the presence of many believers who had seen him off to his last resting place, the cemetery in Zhabkino (Lenin District, near Moscow), not far from St. Nicholas Church.

Archpriest **Petr Pavlovich Votovich**, Rector of the Church of St. Aleksandr Nevsky in Minsk

and Secretary of the Minsk Diocesan Board, died on April 1, 1977, in the 48th year of his life.

Born into the family of the priest he studied in a secondary school and in 1951 graduated from the Minsk Theological Seminary. On June 25, 1950, he was ordained deacon and on April 1,



1906 and then a precentor's course.

In 1907 he entered as a postulant the Glinsk Wilderness of the Nativity of the Theotokos in Kursk Gubernia. From 1915 to 1918 he served in the Army.

In 1918, the future archimandrite took monastic vows and was appointed precentor of the Molchensky Monastery in the town of Putivl, Kursk Gubernia; that same year he was made the precentor of a hierarchal choir in the town of Lyubim, Yaroslavl Gubernia. Monk Ioannikiy was ordained hierodeacon in 1919 by Bishop Apollinariy (Koshevoi, † 1930), Vicar of the Kursk Diocese, hieromonk in 1922—by Bishop Kirill (Sokolov) of Lyubim, Vicar of the Yaroslavl Diocese.

Father Ioannikiy served as a precentor in churches of Pyatigorsk and Kislovodsk (1923-1945), as a priest and the precentor of a hierarchal choir in Stavropol (1945-1947), as an established priest and the pre-



1951—presbyter by Archbishop Pitirim of Minsk and Byelorussia (Sviridov, † August 10, 1963).

In 1952, Father Petr entered the Extramural Department of the Leningrad Theological Academy from which he graduated in 1958 with the Candidate of Theology degree. Simultaneously he took a foreign language course.

Father Petr ministered in the parishes of the Minsk Diocese and wherever he served he was known as a zealous, industrious and responsive pastor. He has won the ardent love and respect of his flock with his humility, modesty and profound faith. In the same way he was loved by his colleagues in Minsk and by the diocesan clergy in general.

On the eve of his death Father Petr made his confession and with special joy awaited the Liturgy of the Presanctified. The next day, the Friday of the 6th week in Lent, April 1 (that was the day also of his ordination to the priesthood), he celebrated

divine Liturgy in his church and after the evening service departed to the Lord. Many Minsk believers came to the church to pay their last respects to the late pastor.

The funeral service was conducted on April 3 in the St. Alexander Nevsky Church by Metropolitan Antoniy of Minsk and Byelorussia assisted by the city clergy, superintendent deans of the Church districts, Archpriest Pavel Voitovich, father of the deceased and the latter's brother, Archpriest Nikolai Voitovich.

In his funeral oration Metropolitan Antoniy emphasized Father Petr's kindness, profound faith and obedience, and noted his great services rendered and work done for the good of the Holy Church.

Archpriest Petr Voitovich was buried in the city of Minsk.

Archpriest Vitaliy Orestovich Malyuzhkovich, Dean of the episcopal Cathedral of the Holy Trinity in Lutsk and Secretary of the Volyn Diocesan Board, died on May 17, 1977, after a brief and severe illness.



Born into a priest's family on February 15, 1927, in Malev Village (now in the Rovno Region), he studied in the secondary school, graduated from the Volyn Theological Seminary in Lutsk in 1951 and from the Extramural Department of the Leningrad Theological Academy in 1957 with the degree of Candidate of Theology.

He was ordained deacon and

presbyter (on February 11 and March 4, 1951, respectively) by Archbishop Pankratiy of Volyn and Rovno (Kashperuk, † July 13, 1972).

From 1951 to 1960, Father Vitaliy was rector of the churches in Vyshkovo and Cherchitsa (suburbs of Lutsk) and then, till 1964, the acting dean of the cathedral church in Lutsk. From 1964 he was a staff member of the Department of External Church Relations.

A year later, in 1965, he completed his postgraduate studies at the Moscow Theological Academy and the same year visited the Holy Land as a member of a pilgrimage group. From September 1, 1966 to May 1, 1970, Father Vitaliy was the Dean of the Cathedral of St. Nicholas in Vienna (Central European Exarchate). Since 1970, he was the Dean of the Cathedral of the Holy Trinity in Lutsk and since 1975—the Secretary of the Volyn Diocesan Board as well.

Father Vitaliy Malyuzhkovich was an industrious, reserved and tactful pastor, a gifted preacher and a good family man.

For the diligent fulfilment of his duties Father Vitaliy was awarded a mitre for Easter 1977 by Patriarch Pimen on the recommendation of Archbishop Damian of Volyn and Rovno.

Father Vitaliy's unexpected death roused profound grief in the hearts of all who knew him—his relatives, colleagues and friends.

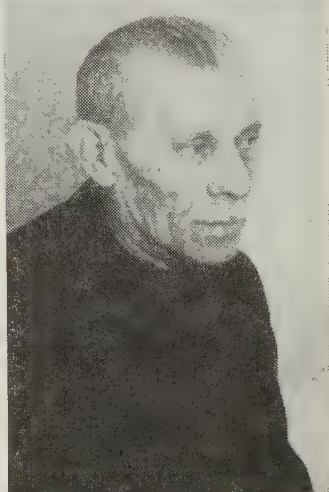
On May 20, the funeral service was conducted after Divine Liturgy in the cathedral church by Archbishop Damian assisted by many priests and deacons. It was attended by many believers.

His Grace delivered the oration and expressed his condolences to the family of Father Vitaliy, his co-workers and all who were present at the funeral. Orations were also made by Archpriest Petr Vlodok, Archpriest Nikanor Shimko, Archpriest Petr Ustyanchuk. To the singing of the himnoi "Helper and Protector", the body was borne round the cathedral and laid to rest in the city's suburb of Gnidava.

Efim Ivanovich Anokhin, churchwarden (chairman of the church council) of the episcopal Cathedral of the Holy Trinity in Saratov, died on January 15, 1977.

Born into a peasant family (vil-

lage of Suvorovo, Saratov Gubernia) on January 16, 1902, he studied at a parish school and from early childhood was fond of church singing and was a chorister. At the age of 20 he was a psalm-reader and precentor in the Church of the Protecting Veil in his native village. From 1936, he was an accountant in Saratov and from 1942 served in the Soviet Army for several years.



From 1947, Efim Ivanovich was the precentor of the left choir in the Saratov Cathedral of the Descent of the Holy Spirit and in 1964 was elected churchwarden of the episcopal Cathedral of the Holy Trinity. He did not abandon his beloved precentorship and from time to time conducted a hierarchal choir.

In recognition of his work for the good estate of the Holy Church, Bishop (now Archbishop) Pimen of Saratov and Volgograd awarded Efim Anokhin an episcopal certificate in 1970. In 1975, His Holiness Patriarch Pimen honoured him with a patriarchal certificate for supervising the complicated repairs and the restoration work done in the Holy Trinity Cathedral. For his patriotic activity Efim Anokhin was presented in 1976 with a certificate of honour from the Presidium of the Saratov Regional Peace Committee.

The funeral service for Efim Ivanovich was conducted in the Holy Trinity Cathedral by its clergy led by the dean. His Grace Bishop Pimen read the Prayer of Absolution.

For the Feast of the Baptism of the Lord

In the Name of the Father, and of the Son, and of the Holy Spirit.

Today, brothers and sisters, the Orthodox Church is celebrating a great event—the Holy Baptism of our Lord Jesus Christ in the waters of the Jordan. Our Saviour came to the Jordan in order to proclaim Himself to the world. When the Lord asked St. John the Forerunner to baptize Him, the latter replied in reverence and awe: *I have need to be baptized of thee, and comest thou to me?* (Mt. 3. 14). And the Lord answered: *Suffer it to be so now, for thus it becometh us to fulfil all righteousness* (Mt. 3. 15), after which St. John baptized Him.

All men came to St. John the Baptist to confess their sins and were admonished to lead a righteous life. The Saviour, he perceived, was sinless, and this amazed John who had the gift of intuition.

His presentiment of the absolute holiness of the Saviour's life proved to be true. When the Lord was baptized in the waters of the Jordan, St. John saw that *the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him* and he heard the voice of God the Father from Heaven saying: *This is my beloved Son, in whom I am well pleased* (Mt. 3. 16, 17).

St. John the Baptist then knew with all certainty that the Messiah had come to earth, and that He was not an ordinary man, but the Son of God in nature, and that He was the Saviour of mankind from Sin, the Devil, and eternal Death. Soon the most zealous followers of the Prophet and Forerunner John became the first disciples of Christ the Saviour. These were the Apostles, Andrew the First-Called and John the Divine.

Through the immersion in Baptism of His Divine and Most Pure Body in

the Jordan, the Lord Jesus Christ sanctified the baptismal waters for all believers and being sinless He voluntarily took upon Himself the sins of all men in order to eliminate them on the Cross. The Apostles baptized all those who believed in the Saviour in the Name of the Messiah, Christ the Saviour.

Brothers and sisters, faith and Baptism in the Name of the Holy Trinity, according to the Saviour's teaching, are the first, essential requirements in order to become a member of the Church founded by the Lord. Faith and Baptism remove the yoke of Original Sin and help man to find the path of salvation. *He that believeth and is baptized shall be saved: but he that believeth not shall be damned* (Mk. 16. 16) the Saviour behested His Apostles before His Ascension.

Dear brothers and sisters, all of us became Orthodox Christians through Holy Baptism which gave us sonship to God through grace. Baptism in Christ's Church is the first, necessary Sacrament which opens for the believer the many gifts of God's grace, contained in the other Sacraments as well, especially in the Sacrament of Communion in the Holy Blood and Body of Christ.

St. Paul teaches that through Baptism in the Name of God the believers take on Christ Himself: *For as many of you as have been baptized into Christ have put on Christ* (Gal. 3. 27). All those who have been baptized are cleansed of Original Sin, of all their former personal sins, and are made capable of leading on earth a life righteous and pleasing unto God with the help of the Holy Spirit. Numerous examples from the lives of the saints in Christ's Church have affirmed this in the course of the past two thousand years.

The Sacrament of Baptism having cleansed the believer of sin places a great responsibility upon him—the obli-



Archimandrite Amvrosiy being consecrated Bishop of Ivanovo and Kineshma on October 18, 1977, in the Patriarchal Epiphany Cathedral
 See p. 36
 Below: The vesting of Bishop Sevastian of Kirovograd and Nikolaev on October 16, 1977, in St. Vladimir Cathedral of Kiev
 See p. 31





Metropolitan Sergiy of Odessa and Kherson and other participants in the session of the Faith and Order Commission

See p. 6



Patriarch Pimen's message of greeting to the participants in the consultation being read by Metropolitan Sergiy of Odessa and Kherson

See p. 6

ation to lead a holy and chaste life. *to many of us as were baptized into Jesus Christ, St. Paul teaches, were baptized into his death* (Rom. 6. 3). Therefore he urges Christians: *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not in therefore reign in your mortal body...* (Rom. 6. 11-12). The Sacrament of Baptism is man's New Covenant with God, the Christian's promise to live according to God's Commandments. The grace of the Sacrament of Baptism strengthens man's will to change his sinful life into a virtuous one, and gives power to be steadfast in piety and resist sin and vice.

But who among us, brothers and sisters can say that he has kept the raiment of his soul as unblemished by sin as it was in the fount of Holy Baptism? The infection of sin penetrates into the soul and body of every man, impairing his purity of mind, weakening his strength of will, and perverting

ing and casting a shadow on his radiant feeling. Through sloth and not endeavouring to lead a life pleasing unto God we sin, both mortally and venially, against Christ's holy commandments. By our sins we repeatedly trample on the Sacrament of Baptism and deprive ourselves of the Kingdom of Heaven. But the Saviour gave us the grace-endowing opportunity to wash ourselves of our sins with our tears in a new sacrament, that of Penance. By sincere and heartfelt repentance we can, through Christ's mercy, return again to the Church and be united with the Saviour in the Sacrament of Holy Communion.

Dear brothers and sisters, knowing the power of grace given us by Christ the Saviour, let us try in every way to live in faith and virtue; let us abstain from sin, and begin a virtuous Christian life, beseeching the Lord to help our efforts on the path of salvation. Amen.

Archpriest IOANN SOROKIN

On Prayer

In the Name of the Father, and of the Son, and of the Holy Spirit.

Dear brothers and sisters beloved in Christ, our Lord Jesus Christ's earthly preaching lasted three and a half years. During this short period of time the Lord performed so many salutary deeds and miracles that *if they should be written every one, I suppose that even the world itself could not contain the books that should be written* (Jn. 21. 25). One of these miracles was the curing of the young boy possessed by an evil spirit and brought by his father to Jesus Christ.

The boy's father described his son's illness to the Saviour thus: *...he is unatrick, and sore vexed* (Mt. 17. 15), and the spirit *teareth him: and he foameth, and gnasheth with his teeth, and pineth away... and oftentimes it hath cast him into the fire, and into the waters, to destroy him* (Mk. 9. 18, 22) and *bruising him hardly departeth from him* (Lk. 9. 39).

The father asked the Lord for mercy, and He took pity on the grieving father, wanting to see in him faith in His grace-bestowing miraculous power, and answered him thus: *If thou canst believe, all things are possible to him that believeth. And straightaway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief* (Mk. 9. 23-24). The Lord rebuked the evil spirit, saying: *I charge thee, come out of him, and enter no more into him* (Mk. 9. 25) and the spirit departed from the boy.

Dear brothers and sisters, in this Gospel narrative we see an unhappy father, weak of faith, and his tormented, suffering son, fallen into the power of an evil and malicious spirit. But divine mercy gave birth to deep faith in the father's heart, and his son was cured.

According to the father, his son had been ill since childhood and was possessed during the new moon, when he had violent fits. St. John Chrysostom writes that evil spirits cause many ills

to people during the new moon with the perfidious design of concealing their baneful actions from people, so that they should not assign the ill to evil spirits, but to God's creation, the moon, and blaspheme the Creator of the moon—God (*Homily on Matthew, Trovreniya*—Works, Vol. VII, St. Petersburg, 1911, p. 588).

What measures can be taken against evil spirits? Faith in Christ, Who overcame the devil's power with His Cross. The Sacraments of Penance and Holy Communion, fasting and prayer. Our Lord Jesus Christ told His Apostles that *If ye have faith as a grain of mustard seed... nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting* (Mt. 17. 20-21). Knowing the power of this spiritual weapon, the Holy Church summons us four times a year to a long fast, and twice a week—on Wednesdays and Fridays—to a one-day fast. St. John Chrysostom teaches that he who prays and fasts has two wings lighter than the wind, for there is no man stronger than he who sincerely fasts and prays (op. cit., p. 590). Metropolitan Filaret of Moscow says: "The Apostles need to fast, so do we not also need to fast? Fasting helps miracle workers: can we then disdain its help when our flesh so often rebels against the spirit?" Fasting and prayer strengthen faith, hope and love in us and unite us with God. Prayer makes possible the impossible, makes comfortable what is uncomfortable, and makes easy what is difficult. St. James teaches us that *the effectual fervent prayer of a righteous man availeth much* (Jas. 5. 16). The Holy Fathers and Teachers of the Church call prayer "the mother of all virtues".

Let us call as often as we can upon the Lord in our prayers, for the soul which God created strives towards its Source, seeks God and communion with Him, thirsts for Him, often without itself being aware of this. Man's communion with God is achieved through fervent prayer, which is never so fruitful as in church, where everything about

us encourages us to prayer. But we must pray with faith and humility, because *God resisteth the proud, but giveth grace unto the humble* (Jas. 4. 6). Our Lord Jesus Christ teaches us that *what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses* (Mk. 11. 24-25). Prayer without faith and concentration is like a censer without incense, a lamp without oil or a body without a soul. St. Paul teaches us to *pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you* (1 Thess. 5. 17-18).

Let us try, dearly beloved brothers and sisters, to pray not only with the mind, but also with the heart, for *a broken and a contrite heart, O God, thou wilt not despise* (Ps. 51. 17). Let us not give way to despair and grumbling even when the Lord is slow in fulfilling our requests, for the Lord is the Seer of Hearts, and knows better than we when to fulfil them.

We know that there are many righteous people who fasted, prayed and asked God to fulfil their cherished and holy desires for many years. Sarah, for instance, prayed for a long time that God should give her a son, and she bore him only when she had reached a great age. The righteous Zachariah and his wife, Elisabeth, also prayed for many years, and were freed from their barrenness only in their old age. The holy righteous grandparents of the Lord, Sts. Joachim and Anne, prayed for 50 years, fasting and doing good works, finally to be rewarded by a daughter—the Blessed Virgin Mary—the Mother of God.

We had better test our own selves impartially, to see whether our prayers are all they ought to be. We will become more aware as we pray. Prayer that comes with faith and humility from the depth of a pure heart is pleasing to God and salutary for us. Amen

Father MIKHAIL FARKOVET

On Mercy

In the Name of the Father, and of the Son, and of the Holy Spirit.

The Word of God is heard in the world at all times. In the time of the Old Testament it was proclaimed by the mouths of the Prophets, and during the time of the Saviour's earthly life it was proclaimed by the Lord Himself, the Word made flesh, then the Holy Apostles carried it to all corners of the earth, and at the end of Apostolic times it was preached by the teachers and fathers of Christ's Church. The Word of God is eternally to be found in the Church, for the Lord Jesus Christ said: *I am with you always, even unto the end of the world* (Mt. 28. 20).

What does the Word of God teach? Love and mercy, the fulfilling of God's Commandments and a virtuous life for the salvation of our souls in the eternal. The basic Commandment, the cornerstone upon which our salvation is founded, is the Commandment to love God and show mercy to our neighbour. *Thou shalt love the Lord thy God with all thy heart... [and] thou shalt love thy neighbour as thyself* (Mk. 12. 30-31).

The Saviour disclosed the profound content of this Commandment in various teachings and parables.

The Parable of the Good Samaritan raises the merciful man who did not pass by a man in distress, but cared for the wounded man as he would for his own brother. This parable condemns those who pass by the grief of others without giving possible help (Lk. 10. 30-37).

In the Parable of the Unmerciful Servant the Saviour speaks of the cruelty of a man who had a debt written off but who would not write off a much smaller debt for another man (Mt. 18. 23-25).

In His words about the Last Judgment the Saviour also condemns and warns of retribution all those who could have given food and water or visited and sheltered the needy, but did not do so (Mt. 25. 41-46).

At the same time the merciful, who do good works in their earthly life, are encouraged with the promise of eternal life and bliss.

Today the Holy Church offers us the Gospel lesson about the damnation of the cruel rich man and the reward of Lazarus, who patiently bore all the hardships of his life (Lk. 16. 19-31).

When Lazarus died, angels carried away his soul into the bosom of Abraham. When the rich man died he called Abraham and Lazarus from Hell to help him; Lazarus, whom he had never even noticed on earth. He begs for a drink, but is refused, because he received his full in his earthly life while Lazarus received only evil. Now Lazarus is in bliss, while the rich man suffers. The rich man begs Abraham to send Lazarus to the house of his father and his brothers to warn them of the life after death and the retribution found therein but he is again refused. He is told that on earth they have Moses and the Prophets, let them hear them and fulfil the Commandments in order not to be deprived of the bliss of eternal life.

Mercy needs to be patiently inculcated from childhood, sowing love and kindness in the soul. This is the responsibility of the older generation. Christians must take into their hearts the Word of God on the subject of love and mercy and follow it, giving a good example through their own lives: *Blessed are they that hear the word of God, and keep it* (Lk. 11. 28). Amen.

Archpriest GEORGIY KICHIGIN

On Zacchaeus

In today's Gospel lesson we heard about how our Lord Jesus Christ once visited Zacchaeus, the chief of the publicans, in the city of Jericho.

Zacchaeus was a rich man, yet his soul was uneasy: his conscience reproached him for his unjustly gained wealth.

Upon hearing one day that the Lord Jesus Christ—the Miracle Worker and Teacher of man's renewal and regeneration—was coming to Jericho, Zacchaeus' heart was fired with the desire to see Him. He hoped that Christ would be able to help set him also on the path of righteousness. But, being small of stature, Zacchaeus was unable to see Christ because of the crowd surrounding Him, and, therefore, he ran ahead of the crowd and climbed a sycamore tree in order to see the Saviour better.

When the crowd came to the sycamore, Christ saw Zacchaeus's hopeful gaze fixed on Him and said: *Zacchaeus, make haste, and come down; for to day I must abide at thy house* (Lk. 19. 5). These words amazed Zacchaeus. The Teacher of Truth, Mercy and Love Himself wanted to visit him, a man despised by all and a great sinner! Zacchaeus quickly climbed down from the sycamore and received the Lord into his home with great joy. He stood and said: *Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold* (Lk. 19. 8). The miracle of Zacchaeus's regeneration under the influence of the Lord's love had taken place! It affected not only Zacchaeus, but his entire household, and Christ said: *This day is salvation come to this house, forsomuch as he also is a son of Abraham* (Lk. 19. 9), that is, Zacchaeus was also worthy of salvation.

This was the consequence, beloved

brothers and sisters, of Zacchaeus meeting with Christ, Who appeared the world *to seek and to save that which was lost* (Lk. 19. 10). This meeting produced a total transformation in Zacchaeus. The light of Christ's truth which illuminated Zacchaeus's soul changed his entire inner being. From a greedy, cruel publican, the Lord in His mercy made him a kind, generous, loving man filled with the Christian spirit. This is the meaning of today's Gospel lesson.

According to St. Luke, Zacchaeus was a rich man, and therefore could have enjoyed all earthly blessings, however wealth was of no comfort to him. Something troubled, tormented, and disturbed his soul, and he strove to escape from this despondent spiritual state, but the way out lay only in the rebirth of his inner being, which could only be accomplished by the Lord God Himself.

Dear brothers and sisters, are there none among us who are like Zacchaeus before his regeneration? Of course there are.

The story about Zacchaeus tells us that the path to regeneration is never closed to a penitent. No matter how deeply a man has sunk into the mire of sin and vice, no matter how far he may have departed from people and the Lord, he will always find divine mercy and help for spiritual renewal. We can always step onto the path of Christian truth, if only we desire it, if only we go out to meet Christ and open the doors of our souls to Him. And the Lord will say to us, as He did to Zacchaeus: *This day is salvation come to this house*. May the story of Zacchaeus's regeneration strengthen our faith in divine mercy and awaken in us a desire to see a meeting with Christ in our hearts. Who will not delay in coming to give solace to our souls. Amen.

Archpriest VASILY VYSHTYKALYU



Our Path to Unity and Solidarity

The CPC Theological Commission Meets in West Berlin

The meeting of the CPC Theological Commission took place at the Evangelical Academy in West Berlin from September 19 to 22, 1977, on the invitation of the West Berlin Christian Peace Conference's (CPC) Regional Committee. It opened with prayers led by the Rev. W. Maechler of the Evangelical Academy. Representatives of Protestant, Orthodox, Catholic and other Churches from 21 countries were present. Prof. K. Gábriš, the chairman of the commission who opened the session, said that the meeting was held to prepare theologically based themes on solidarity for the 5th All-Christian Peace Assembly (ACPA) in 1978.

Welcoming addresses were delivered by the Rev. J. Kanitz of the West Berlin Regional Committee of the CPC; P. Heilmann of the Evangelical Academy, and H. Guske of the Berlin Conference of Catholic Christians in European States. Dr. K. Toth, CPC General Secretary, greeted the meeting on behalf of the CPC leadership and wished the commission success in its deliberations.

Four themes were discussed. Prof. H. Gollwitzer of West Berlin, read a paper on the first theme: "Our Struggle for Peace and Disarmament", in which he said that since the Gospel points to the creation of a new man in a new society based on love and responsibility for one's neighbour, Christians should, like their early forebears, resolve not to rely on armaments but participate in mass movements that are likely to bring pressure to bear on governments so as to reduce arms and bring peace to the world. This is of special importance in capitalist countries, because their system does not uphold disarmament, opposes it in fact.

Prof. T. Koev of Bulgaria dealt with the theological basis of "Our Path to Fellowship and Solidarity". He emphasized that community and solidarity are founded upon the Holy Trinity and the Incarnation, and referred to two aspects

of solidarity—among Christians and with all men of good will.

Bishop Emilio de Carvalho of Angola gave a report on "Our Engagement for Liberation and Justice" referring to the liberation struggle as a prerequisite for justice, and spoke of Christian involvement in the struggles for liberation and justice all over the world.

Prof. H. Binder of Romania was unable to attend due to hospitalization. His paper "Our Struggle for Peace and Justice" was read by another participant. It emphasized the need to be prepared for compromise and understanding in order to reduce injustice and conflict in the world.

"The Proposal of the Theological Commission for Submission to the CPC Working Committee on the Theological Foundation of Peacemaking" adopted in Bangalore (1976) was discussed taking into account the views expressed by the GDR colleagues on the commission and the commentary of Prof. L. Pákozdy. The commission took these into account in formulating a statement of proposals for consideration by the working committee.

At the end of the programme, Prof. K. Gábriš delivered: "A Summary Evaluation of the Work of the Theological Commission".

Proceedings began each day with Bible Studies led by Metropolitan Iliya (USSR), Dr. D. Boer (Netherlands), and Mr. A. Samarajiwa (Sri Lanka).

Some of the commission members preached to congregations in West Berlin on September 18.

A public meeting held on the eve of the commission sessions in one of the churches in West Berlin discussed priorities of peacemaking and the participants exchanged views. The WCC "Programme to Combat Militarism", and the question of the neutron bomb were also discussed.

(Concluded on p. 64)



His Holiness and Beatitude DAVID V, Catholicos-Patriarch of All Georgia

IN MEMORIAM



On November 9, 1977, in his 75th year, His Holiness and Beatitude David V, Archbishop of Mtskheta and Tbilisi, Catholicos-Patriarch of All Georgia, the one hundred and forty-fifth Primate of the ancient Georgian Autocephalous Orthodox Church, passed away in Tbilisi. His Holiness's funeral was held in the Sion Cathedral of the Dormition in

Tbilisi on November 15. The funeral was attended by a delegation from the Russian Orthodox Church headed by Metropolitan Aleksey of Tallinn and Estonia. The Holy Synod of the Georgian Church nominated Metropolitan Iliya of Sikhumi and Abkhazia Locum Tenens of the Patriarchal Throne.

His Holiness and Beatitude Catholi-

os-Patriarch David (secular name Khariton Djiboevich Devdariani) was born on March 24, 1903, in the village of Mirotsminda, Kharagoul District, into the family of a clerk.

In 1917, he started studies at the college in Sargveti, and his desire to serve the Church led him to continue his studies in the Mgvim monastery in Chiaturi.

In 1918, Metropolitan Antoniy (Georadze) of Kutaisi and Gelatia blessed him reader to the Church of St. Nicholas in Mirotsminda. Later that year he took the exams for the priesthood, and on February 26, 1926, he was ordained deacon by Metropolitan Varlaam (Makharadze) of Margveti. The following day, he was ordained presbyter and appointed Rector of the Church of St. George in Sargveti. In 1928, he was elected Superintendent Dean of the Kharagoul Church District. In 1930, he was transferred to the Sion Patriarchal Cathedral in Tbilisi. From 1932 to 1945, he served in the Kashveti Church of St. George in Tbilisi, and in 1945 in the Church of St. Nina in Tbilisi. In 1947, he was appointed Rector of the Kashveti Church of St. George.

In 1956, Father Khariton Devdariani was called to episcopal service by His Holiness Catholicos-Patriarch Melkhisiedek. On August 25 of that year, he took his vows under the name of David; on August 26, he was raised to the rank of archimandrite, and on August 28, the Feast of the Dormition of the Mother of God, he was consecrated Bishop of Margveti and Urnisi in the Sion Patriarchal Cathedral. In 1959 his episcopal see was extended to include the Manglisi Diocese. His Grace's fruitful service to the Georgian Church was highly valued by her Primates, and in 1959, His Holiness Catholicos-Patriarch, Melkhisiedek awarded His Grace Bishop David the right to wear a diamond cross on his skufya, a great distinction in the Georgian Church. In 1962, His Holiness Catholicos-Patriarch Efrem elevated him to the dignity of metropolitan. In 1966, His Holiness the Catholicos-Patriarch, in recognition of his long and fruitful

service to his Mother Church, awarded him the ecclesiastical Order of St. Nina, Equal to the Apostles, and in 1970 a second panagia for outstanding pedagogical work in the Georgian Theological Seminary, where His Eminence David taught Ancient Georgian and Old Church Slavonic.

In 1972, after the demise of His Holiness and Beatitude Catholicos-Patriarch Efrem II, an extraordinary session of the Holy Synod of the Georgian Church, in accordance with the last will of the late Primate, proclaimed Metropolitan David Locum Tenens of the Patriarchal Throne as the most senior of the hierarchs.

On July 1, 1972, the 11th All-Georgia Local Council elected Metropolitan David Catholicos-Patriarch of All Georgia with the name of David V. The patriarchal enthronization of the newly-elected Catholicos-Patriarch David was held on July 2 in the ancient Patriarchal Cathedral of the Twelve Holy Apostles in Mtskheta. The Local Council and the enthronization ceremony were attended by a delegation from the Russian Orthodox Church headed by Metropolitan Aleksiy of Tallinn and Estonia.

Throughout his entire life, Patriarch-Catholicos David laboured untiringly in his pastoral service, praying for the happiness and prosperity of his people, and for peace among nations. A zealot for the faith, he devoted his exceptional energy and God-given talents to the good of his Mother Church. He displayed paternal concern for the theological school and held all the members of his clergy in deep affection, and those who came in search of guidance always received sound and prudent counsel from their spiritual father. He loved to officiate, and celebrated divine services with great splendour and ecclesiastical correctness. The favourite theme of his sermons was man's responsibility before God and men.

May eternal memory be granted to His Holiness and Beatitude Catholicos-Patriarch David V of All Georgia, Primate of the Holy Georgian Orthodox Church!

The Ninth General Assembly of Syndesmos

The 9th General Assembly of Syndesmos was held from July 19 to 26, 1977, in Chambesy near Geneva. The Russian Orthodox Church's theological schools were represented at the assembly by Bishop Kirill of Vyborg, rector of the Leningrad theological schools (head of the delegation), Hegumen Lev Tserpitsky, Hegumen Ilian Vostryakov, Hegumen Avgustin Nikitin, Hieromonk Modest Konyukhov, Hieromonk Manuil Pavlov, Hieromonk Markell Vetrov, Father Sergiy Chevyaga, P. A. Dudinov, A. Drozdov, G. M. Kopalin and N. G. Teteryatnikov.

In all the assembly was attended by more than a hundred people from nine countries, 66 of them delegates. The theme of the assembly was "Thy Kingdom Come". Elias Jones (USA, St. Vladimir Seminary) delivered a report on the subject. The following papers were read and subjected to discussion: "Prayer and Life" (Dr. Levis Patsavos, USA) and "Unity of Eucharistic Communion" (Metropolitan Ignatius Hazim, Syria). Representatives of Orthodox Churches informed the assembly of the problems they face in their work with Orthodox youth.

The participants proceeded to take part in the work of the commissions where the questions set in the discussion of the papers were subjected to a more detailed consideration. Gabriel Habib (Lebanon), General Secretary of Syndesmos, made a summary report, which was followed by the election of the new leadership of Syndesmos. James Couchell (USA) was elected the president of Syndesmos; Hegumen Avgustin Nikitin (USSR), Nikolos Liamis (Greece) and Michele Sologub (France)—vice-presidents, and Aleksandr Harkönen (Finland)—general secretary. Hieromonk Markell Vetrov (USSR) was elected member of the executive committee. Representatives of Orthodox youth organizations in Greece, Kenya, the Lebanon, the USA, Finland and France were also elected to the executive committee.

The assembly admitted the movement "Christian Socialist Youth" (Greece) as a new member of Syndesmos, and the movement of student Orthodox youth organizations in the USA and an Orthodox youth organization from Chile, as associated members.

(Concluded from p. 61)

The Evangelical Academy gave a reception for the commission on September 21 at which representatives of the Regional Committee of West Berlin, Metropolitan Filaret, Patriarchal Exarch to Central Europe (Moscow Patriarchate) and other guests were present. Dr. G. Berndt, Director of the Evangelical Academy, welcomed the guests, and Prof. K. Gábriš responded on behalf of the commission.

The protest against the neutron bomb figured prominently in the discussions of the commission, and it was agreed

that the very development of this "doomsday weapon" contradicted all progress towards peace. In its singularity as a weapon which annihilates all living beings but exempts the products of man's hands, the bomb appears to be the most hideous form of nihilism that vitiates God's plan for man as the crown of creation.

The CPC Theological Commission adopted a statement protesting against the neutron bomb and forwarded it to the working committee.

Prof. A. N. Osipov participated in the meeting on behalf of the Russian Orthodox Church.



Patriarch PIMEN's Message of Greeting

"Esteemed participants in the Theological Consultation, brothers beloved in the Lord,

"Peace and grace to you from our Lord Jesus Christ!

"Greeting you who have gathered in Odessa to discuss the theological theme so important for all Churches, 'The Authority of the Church as Teacher of Faith', I am using this opportunity to make known the deep concern of the Russian Orthodox Church for the correct development of the activities of the Faith and Order Commission of the World Council of Churches.

"Our Church has always attached great importance to the joint efforts of Christians to obtain confessional unity and rejoiced at the successes made in this holy cause by the Faith and Order Commission.

"Thus, we regarded the drafts of the initial consensuses on Holy Baptism and the Eucharist, unprecedented in the history of the ecumenical movement, as an important achievement on the way to Christian unity. We made a number of critical observations and suggestions concerning the correct, as we see it, orientation of the further development and improvement of the initial consensuses. At the same time, we saw that the third document of those sent to us, the one concerning priesthood, cannot be regarded as a consensus even with respect to the initial stage in the working up of the subject. Our conviction is that it is a good working document which can serve as a sound basis for the subsequent theologians of all Churches—of all the ecumenical movement—to proceed from in preparing the

initial consensus on priesthood, without which, we are convinced, there can be no success of any kind in the cause of Christian unity.

"We also deem it our duty to state that in our opinion, the question of the so-called women's priesthood should be discussed outside the framework of the future consensus on priesthood and not as part of the question of priesthood but as part of the question of the service of women in the Church. I emphasize thereat that we consider the discussion of the latter issue of extreme importance and are convinced that theologians of our Church will take a willing part in the discussion and will no doubt contribute to it substantially, leaning on Orthodox theological thought, on the tradition and historical experience of Orthodoxy.

"I hope that our treatment of the ecumenical consensuses will allow you, dear friends, to draw a conclusion about the serious attention we are paying to the activities of the Faith and Order Commission and how we rejoice at its successes and are ready to help it in every possible way in its choice of the correct way to advance Christian unity.

"The forthcoming discussion at your consultation of such an important theme as 'The Authority of the Church as Teacher of Faith' is very close to our heart and we are glad that it is taking place in our country with the assistance of our Church, and we pray the Lord to bless your good intentions and initiative in this theological subject so important for all of us and invoke the all-assisting grace of the Holy Spirit on you all and on your theological works."

**+ PIMEN, Patriarch
of Moscow and All Russia**

Addressed by His Holiness Patriarch Pimen of Moscow and All Russia to the participants in the Theological Consultation of the WCC Commission on Faith and Order held in Odessa from October 9 to 15, 1977.

October 7, 1977, Moscow

Dr. Lucas Vischer's Letter to His Holiness Patriarch Pimen

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness,

The consultation of the Faith and Order Commission on "The Authority of the Church as Teacher of Faith" is over. At the very beginning of our consultation you honoured its participants by sending your personal message. On their behalf I would like to express our deep gratitude to you for the interest you have shown in our discussion. I believe that the session was successful. We have managed to reveal our mutual concern, common perspectives and agreement of opinion.

I would like to thank you in particular for the words of encouragement concerning the work of the Faith and Order movement as a whole. It is highly important for us to know your personal opinion on the three consensuses on Baptism, Eucharist and Priesthood, on which agreement has been reached.

There is no doubt that the discussion on these three themes is entering a new stage. Further activities in this direction should be carried out in direct contact with the Churches. The theological activity of the Faith and Order Commission can only be useful to the cause of unity if it represents the position of Churches and reflects their desire to develop close contacts among themselves.

The success of the consultation was to a great extent a result of the warm hospitality accorded us at your behest. In Odessa we felt quite at home and were able to take part in the life of the Church. We are leaving Odessa overwhelmed with gratitude.

Sincerely yours

LUCAS VISCHEER

Odessa, October 15, 1977

Theological Consultation of the WCC Faith and Order Commission in Odessa

The Theological Consultation of the Faith and Order Commission of the World Council of Churches was held from October 10 to 15, 1977, in Odessa, under the aegis of the Patriarchal Monastery of the Dormition, on the premises of the Odessa Theological Seminary. The theme discussed was "The Authority of the Church as Teacher of Faith".

The consultation was organized by the Secretariat of the Faith and Order Commission in Geneva, and led by the director of the commission, Dr. Lucas Vischer.

Protopresbyter Prof. Vitaliy Borovoi, member of the Faith and Order Commission, took part in the consultation. Representatives of the professors and students of the Moscow and Leningrad theological academies and the Odessa Theological Seminary attended as guests.

The consultation participants were guests of the Russian Orthodox Church which bore all the expenses of their stay in the Soviet Union and departure from Moscow to their respective homes.

The World Council of Churches and the Faith and Order Commission highly appreciate this fraternal help on the part of our Church and

regard it as a substantial contribution to the total yearly fee of our Church to the budget of the World Council of Churches.

The opening ceremony of the consultation took place in the new Assembly Hall of the seminary, where plenary sessions had previously been held, and was attended by professors and students of the seminary, Archimandrite Serafim, Father Superior of the Monastery of the Dormition, and Archimandrite Grigorios Mudzuris, Exarch of the Alexandrian Patriarch and Dean of the Alexandrian Podvorye in Odessa.

Metropolitan Sergiy of Odessa and Kherson read out the message of greeting from His Holiness Patriarch Pimen of Moscow and All Russia (printed on the p. 65—Ed.). The message of the Primate of the Russian Orthodox Church was heard with great attention and was unanimously adopted as an official document of the consultation to be used as a basis for the report on the consultation in the WCC Ecumenical Bulletin.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, sent a special greetings telegram. It read:

"Brothers beloved in the Lord, participants in the consultation of the Faith and Order Commission,

"I cordially welcome you to the land of the Russian Orthodox Church as our dear guests who have come here to discuss one of the most important theological questions, 'The Authority of the Church as Teacher of Faith', which is so vitally relevant to the future of the ecumenical movement.

"I wish you, with all my heart, agreement of opinion and mutual concord in the interpretation of the important issue under discussion, which will have an indisputably great impact on the building up of Christian unity and on the success of the ecumenical movement as a whole."

Then Metropolitan Sergiy addressed the consultation with a speech of greeting, in which he presented a theological analysis of the main aspects of the theme of the consultation, "The Authority of the Church as Teacher of Faith".

At the request of the consultation participants, Metropolitan Sergiy gave them a talk on the life, structure and activity of the Russian Orthodox Church, in particular, on his metropol, about meeting the spiritual needs of believers, the witness of Christ in a secular society, and peacemaking. Metropolitan Sergiy also answered the questions of the consultation participants. The talk was held in a warm and friendly atmosphere.

The work and discussions of the consultation on the main theme, "The Authority of the Church as Teacher of Faith" made successful and systematic progress in an atmosphere of general efficiency.

A general introduction to the subject-matter and problems of the theme was followed by reports from the regional groups which had carried out substantial research of discussions and analyses in their respective Churches over 1975-1976.

Prof. Karl Kertelge (Roman Catholic) reported on the work of the German group (Catholics and Protestants) from the FRG; Prof. Ulrich Kukh (Protestant) on the work of the German group (Protestant-Catholic) from the GDR; Prof. Rinaldo Fabris (Catholic) on the Italian group (mainly Catholic, with participation of representatives of the Waldensian Church); Prof. Vlasios Feidas on the Greek group (Orthodox); Prof. Harry Beeby (Reformed) reported on the work of the British group (mixed, Anglican-Reformed-Methodist-Catholic).

After a general discussion of the work of the regional groups, the consultation participants heard the main report made by Dr. Anton Houtepen (the Netherlands, Catholic), on "The

Teacher's Authority in the Ecumenical Discussion". Protopresbyter Prof. Vitaliy Borovoi made a co-report on the same subject from the Orthodox point of view on the authority of the Church as teacher of faith.

Dr. A. Houtepen's report and Protopresbyter Prof. V. Borovoi's co-report were subjected to an animated discussion.

Then the consultation divided into three groups: Group I discussed the theme from the point of view of "Ways and Means of Teaching in the Church"; Group II—"Changes in the Relations and Circumstances" (that is, the present condition of the authority of faith-teaching in the Churches), and Group III—"Suggestions for the Period Between the Division and Unity".

Thus, the first group concerned itself with the questions of the official positions and methods of expressing faith-teaching authority in the Churches in the past and present.

The second group considered the changes that occurred lately, and are still taking place, leading to the crisis of faith-teaching authority in many Churches, especially in the West.

The third group discussed the possibilities and perspectives of the Churches' joint teaching in the ecumenical movement on the way towards unity.

Each group made a working report on the results of the discussions. Their reports were heard and discussed at the plenary sessions at the end of the consultation. A large number of corrections, amendments and additions were introduced. At the decision of the consultation all the material was passed on to the Secretariat of the Faith and Order Commission in Geneva, charging them to use it as a basis for compiling a single conclusive report. The draft report will be sent from Geneva to every participant of the consultation for reference, corrections and criticisms. On receiving the replies from the consultation participants the Secretariat will put all the remarks together, compile the final variant of the report and send the draft copies once again to all the participants, and after their approval the report will be submitted for examination to the plenary session of the Faith and Order Commission at its session in Bangalore from August 14 to 31, 1978.

In any case, this question important for all Churches and for the ecumenical movement as a whole will be subject to intensive theological research for many years to come, for its successful solution will have a momentous effect on the progress of divided Christianity on the way to unity in the One, Holy, Catholic and Apostolic Church.

A New Message from the World Council of Churches

On July 28-August, 6, 1977, in Geneva, a further meeting of the Central Committee of the World Council of Churches was held on the agenda of which was included a discussion of one of the most topical questions of the modern ecumenical movement—that of “The Confessing Community”. This important theme was discussed in the light of the Apostolic text: *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints* (Eph. 1. 18). The participants in the main studied various situations in which they, as Christians, find themselves in the modern world. The results of the work were expressed in the message to the WCC member-Churches.

This message begins by noting that the participants in the meeting belong to different races, cultures, and Christian traditions. Nevertheless the striving towards Christian unity proves to be decisive in this complex and contradictory situation, although sometimes they have to struggle to understand each other and to express their mutual calling. The message then goes on to define the situation for the past

year of the Christian communities which, despite differences in Church forms, have in common faith in Christ in their hearts and their mouths, in their words and in their deeds under the most complex modern conditions. The document examines *a good confession* (1 Tim. 6. 13) of our Lord Jesus Christ as the essence of the Christian communities’ witness. The message calls on us to see Jesus as the Risen Lord and to recognize the divine glory of His Body in the fragile contours of His Church on earth. The recognition of this is tied up with the immediate action of the Holy Spirit.

The members of Christ’s Body are fed at the Lord’s Supper and together with all the community of saints participate in a thanksgiving liturgy of praise. Special significance is attributed to participation in the joy of Easter: In the gloomy hours of despair we hear glad tidings of Easter—Christ is risen! And we reply with our hearts and mouths—He is risen indeed! This is what should be the true content of the life of Christian communities as briefly outlined in the message which also pointed to those difficulties that Christians meet with when realizing this ideal.

The Odessa Consultation will go down in the history of the ecumenical movement as the first big step taken in this direction, and this is the historical importance of this consultation.

Apart from the theological discussions, the consultation participants went on trips round Odessa and its environs, were introduced to local church life and visited Orthodox churches, a Catholic temple, the Baptist community and a Jewish synagogue.

The guests also went sightseeing in Odessa and its environs, visited museums, sites of war glory (the famous catacombs which the partisans used as shelters in the Great Patriotic War) and attended a performance of the opera “Eugene Onegin” at the Odessa theatre.

In the evenings, the guests watched ecclesiastical films in the seminary, devoted to the most important events of the recent years in the life and history of our Church.

On the Feast of the Protecting Veil of the Mother of God the consultation participants

attended Divine Liturgy in the Odessa Cathedral of the Dormition which was celebrated by Metropolitan Sergiy assisted by an assembly of the local clergy and Orthodox participants in the consultation. The Liturgy was followed by a moleben before the revered Kasperovskaya icon of the Mother of God.

At the end of the service, Metropolitan Sergiy greeted the consultation participants and spoke to the worshippers about the subject of their theological discussions in Odessa. Dr. Lucas Vischer delivered an address of thanks on behalf of the consultation participants to the Russian Orthodox Church, her Primate, His Holiness Patriarch Pimen, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and Metropolitan Sergiy. He spoke with emotion about the great spiritual joy it brought the participants in the consultation to share with the Orthodox believers of Odessa their spiritual feast; and about the great impression received from the deep and

Dealing with various confessional traditions, the authors of the message noted only the most common and characteristic features of the life of the communities. An understanding of the flaws and joint work on their elimination could considerably widen the activity of the ecumenical movement at the community level. Most of these flaws are connected both with concrete modern conditions and with the breach between the confessions of the heart and of the mouth denounced yet by the prophets of the Old Testament.

The message calls for the overcoming in practice of these difficulties and that is why the questions are presented in their traditional ecumenical form. They deal with the problems of confessing Christ in the modern world. The witness itself should be dealt with on various levels—as confession in words, deeds, and everyday life and work. The nature of the questions suggests that sincere witness filled with faith may come across incomprehension in the communities themselves. A part of the message is dedicated to purely ecumenical problems as can be seen in the item concerning the extent to which the confession of Christ separates us from other people and how it unites us with them.

The final part of the message takes

the form of a prayer. The very act of praying for one another is seen as participation in Christ's service of divine intercession. This intercession is not only a way of strengthening the confession of the community but also its very life. The prayer mainly asks for the communities to awaken to the realization of their special significance, independence and responsibility for the fate of Christianity in the 20th century. A significant part of the prayer is dedicated to those just joining the community, asking that they should find it corresponding to the high Christian ideal. Prayers were also said for those who work in the name of justice, peace and the reconciliation of mankind. According to the main ecclesiological concept of the document, the faithful are called upon to pray for the communities confessing Christ so that they may express the unity of His Body and be repentant of all that hides Him from the world. Finally the Central Committee of the WCC calls upon the communities to take a renewed view of the world and asks for divine help in this service, witness and work.

In general the message is a significant sign of the search for new ways to solve the problem of Christian unity.

VLADIMIR IVANOV

sincere faith and prayerful spirit of our believers, and asked for the prayers of the people of God to hasten the longed-for day of Christian unity. On the same day, Metropolitan Sergiy of Lessa and Kherson gave a reception in honour of the consultation participants, at which he delivered a sincere speech of greeting. On behalf of the consultation participants speeches of thanks were made by Prof. Raymond Brown (Roman Catholic, USA) and Dr. Lucas Vischer. He stressed that the consultation participants recognize and appreciate the true value of the great achievements made by the Soviet Union over the 60 years of its history, and wish our people further successes and a happy life under the protection of the new Constitution.

After the end of the consultation most of its participants went on a trip to Kiev where they were received by Metropolitan Filaret of Kiev and Melchior, Patriarchal Exarch to the Ukraine, and met acquainted with ecclesiastical life and places of interest in Kiev.

Dr. Lucas Vischer, at the invitation of His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, went on a short visit to Echmiadzin.

In Moscow, the guests used their free time before departure to get to know the capital and its religious and cultural life.

The director of the commission, Dr. Lucas Vischer, had audiences with Metropolitan Nikodim of Leningrad and Novgorod, President of the World Council of Churches, and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

Dr. Lucas Vischer was also, at his own request, received at the Council for Religious Affairs of the USSR Council of Ministers.

The unanimous comment of the participants was that the consultation left them with most favourable impressions. They regarded highly and with a feeling of sincere gratitude the role of the Russian Orthodox Church and the participation of her representatives in the holding of this important ecumenical gathering.

WCC Social Statements

The 30th Session of the Central Committee of the World Council of Churches was held on July 29-August 6, 1977, in Geneva. Among the documents discussed at the session, the Central Committee considered and adopted on August 4 and 5, 1977, the draft resolutions on Southern Africa, statements on torture and on the New International Economic Order presented by the Committee of the Second Programme Unit—"Justice and Service".

The Resolution on Southern Africa emphatically condemns the crying injustices that take place through the fault of the powers that be in Southern Africa. The year since the last meeting of the Central Committee was marked by an increase in injustice and violence in that part of the world. The situation is being tragically aggravated by the persistent unwillingness of the oppressive forces to give up their privileges and admit that it is not they but the indigenous peoples of Southern Africa who are to determine the future of their countries. In connection with the general evaluation of the situation in Southern Africa, the Central Committee recommends that the WCC member-Churches demonstrate ceaselessly their solidarity with the oppressed population of that region in its just struggle for self-determination and independence; support the groups striving for radical changes in the existing situation in Southern Africa, and join them in their campaign to stop any kind of support—military, diplomatic, economic or cultural—given to white minority governments; pay attention to the danger of plans for the mass migration of the white settlers in Southern Africa to other parts of the world as such a migration would only mean that the hotbed of racism would be removed elsewhere; urge the white population of Southern Africa to reject the standpoint of racial superiority and dedicate themselves to the building of a just society together with the indigenous peoples of Southern Africa.

Turning to the discussion of the sit-

uation in the countries of that region the resolution states that the situation in Zimbabwe during the last year has not improved at all despite numerous Anglo-American attempts to settle the problem of giving power to the black population through negotiations with the racist government. The futility of such initiatives is obvious because the racist regime of the white minority will relinquish its power only if there is no alternative. The demonstrative intention of the regime to solve the situation illegally by announcing the date for elections is nothing but a manoeuvre to preserve the *status quo* so profitable for them. That is why the Central Committee resolutely condemns the continuing oppression of the people of Zimbabwe by Ian Smith's unlawful regime, its arbitrary arrests and imprisonments, the extermination of the country's indigenous population, the intolerable practice of collective punishment and its continual refusal to implement human rights on the pretext that it is preserving our West European Christian civilization; calls on the WCC member-Churches to help mobilize public opinion in favour of the quickest possible liberation of Zimbabwe and increasing the moral, political and humanitarian help to the people of Zimbabwe indispensable in its struggle for independence and self-determination; condemns the aggression of the racist regime against neighbouring states since this, besides other things, creates a dangerous precedent in interstate relations in the given region and strives to involve the Great Powers in the conflict; calls on the member Churches to promote the decisive cessation of any direct or indirect economic support of the unlawful regime; qualifies the practice of hiring mercenaries from different countries to serve in the Rhodesian army as a criminal offence and calls on the member-Churches to help bring to justice all cases of complicity at such practices.

The situation in Namibia has not improved either. But if in case of Zimbabwe the talks suggested by the Anglo-Americans turned out to be fruitless

Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, delivering a sermon at the divine service that opened the 30th session in the chapel at the World Council of Churches on July 28, 1977.

Below: Members of the presidium and participants in the session hall



in this case the attempts to regulate the problem of Namibia by negotiating with the Vorster government are in direct contradiction to the sense of Resolution No. 385 of the UN Security Council as this calls, among other things, for the holding, under the surveillance and control of the UN, of free elections in the whole of Namibia as a single political unit, and also for all Namibian political prisoners to be released unreservedly and the SAR's administration to leave the country. In this connection, the Central Committee calls on the member-Churches to promote to the best of their ability the consistent implementation of Resolution No. 385 of the UN Security Council and of the UN decision to recognize the Southwest Africa People's Organization (SWAPO) as the true representative of Namibia's population. The Central Committee also calls upon the government of the SAR to cease persecuting Namibians, to free all Namibian political prisoners no matter where they are kept, to end its policy of forcibly moving the country's population and to withdraw its army and police from Namibia before the beginning of the elections.

In relation to the situation in the South African Republic the Central Committee notes that Vorster's government obviously does not wish either to listen to the black population or to talk with it otherwise than under its own conditions, that is, under conditions that discriminate against the country's indigenous population. At the same time, the dialogue between the leaders of the SAR and certain Western countries is becoming wider and deeper and also constitutes a means of diplomatic contact and the way to channel money and arms to the SAR.

For the sake of tangibly changing the situation in the SAR for the better, the Central Committee calls on the member-Churches to bring pressure to bear to the best of their ability on the SAR regime to stop persecuting the oppressed majority; immediately recognize full human rights for all the indigenous inhabitants of the country; free immediately all political prisoners and renounce the anti-Christian policy of apartheid. It insistently demands that

the member-Churches do everything in their power to introduce a compulsory and total embargo on the sale of arms to the SAR and the cancellation of licenses for arms manufacture, paying special attention to the significance of arms exports to the SAR from the USA, Great Britain, West Germany, France, Italy and Israel and to the maintenance of intensive cultural connections between the SAR and Belgium, the Netherlands and West Germany; calls on the member-Churches to promote special steps for the closure of bank loans to the SAR and also for the prevention of direct investments in that country by certain Western companies and regional economic groupings.

The denunciation of torture starts with a theological substantiation of the intolerability of this practice formulated by the consultation on "Human Rights and Christian Responsibility" held in St. Pölten in 1974. In the Gospel it is stressed that all human beings are valuable to God, that Christ gave mankind its true dignity through His redemptive mission, that love is important as the motivation for action and that love for one's neighbour is a practical expression of one's active faith in Christ. We are all part of one another and when one suffers, all feel the pain. It is precisely in the light of the Gospel that Christians should respond to the ever-growing volume of information on violations of human rights and the use of torture and other forms of inhuman treatment of people in many countries. The Christian conscience is called upon to bear eternal witness to the Light brought to the world by our Lord Jesus Christ, to bear this witness despite the sober consciousness of reality which implies that... *men love darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light* (Jn. 3. 19-20).

A call to intensify the struggle for the universal and total liquidation of the anti-humane practice of torture is contained also in the Universal Declaration of Human Rights adopted 30 years ago on December 10, 1948 by the UN General Assembly, the preamble of which says that the recognition of the



ST. ALEKSIY, HOLY HIERARCH OF MOSCOW AND ALL RUSSIA.
† February 12, 1378 (16th century icon, State Tretyakov Gallery)



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gnity inherent in man, as well as of the equal and inalienable rights of all members of the human family, is the basis of freedom, justice and peace throughout the world. Unlike in the matter of the understanding of human rights and establishing different priorities for the implementation of human rights depending on different economic, political and cultural contexts, there are no obstacles in the way for the Churches to denounce jointly the practice of torture because in relation to torture there can be only one point of view: its decisive eradication. In connection with this the Central Committee recommends that the WCC member Churches do all in their power to promote the dissemination of information about the basic resolutions taken by the UNO and its agencies against tortures and the subjection of men to indignities; strive to make the administrations in various countries act in accordance with all these resolutions, realizing that although these are not legally binding they nevertheless have great import from the moral point of view as an expression of a wide international consensus on the question of liberate torture, physical or moral, direct or indirect inflicted by the authorities to obtain information from people; support any initiative aimed at further developing the principles of guaranteed prevention of cruel, inhuman and humiliating treatment or punishment. In this respect it would be very significant if the UNO worked out a special convention on security from torture.

The declaration on the New International Economic Order comes out in favour of the 1974 action of the United Nations Organization which, basing its decision on the obvious fact that the existing international economic order is unjust, discriminatory and unprofitable for the poor countries in which most two thirds of the world's population lives, called for the establishment of a New International Economic Order. The most significant results of this call were the two documents adopted by the UNO—Resolution of the VI UN Special Session of the General Assembly and the charter of economic rights and duties of states both of

which defined significant elements for the construction of a New International Economic Order. The point of the NIEO is the achievement of a more just distribution of the results of all economic developments. Nevertheless during the three-year period since the UN initiative very few practical results have been achieved. A large part of the direct measures planned for the establishment of the NIEO is still kept at the level of talks. Other concrete steps have not even reached this stage.

In the meanwhile the standard of living of the poor countries' populations is growing continually worse. The burden of their debt acquired in trade with the economically developed countries is growing catastrophically. Multinational corporations rule whole sectors of the national economies of the poor countries without appropriate control by their national governments. The fact that the success achieved at the talks is minimal casts doubt on the sincerity with which some of the economically developed countries accepted obligations towards the establishment of the NIEO. Anxiety about the obviously insufficient speed with which the NIEO idea is being implemented should not, however, weaken the efforts for the final achievement of its major purposes. It is planned to hold important talks in the course of the next 12 months on such subjects as, for example, the creation of a consumer goods fund, the problem of debts and the passage of a law on the matter of ocean waters. The successful completion of these talks might significantly promote the establishment of the NIEO. In view of this, the WCC member-Churches should work for the best possible solution of basic questions at future talks. This is the primary task. Nevertheless the Churches should not restrict their activities to direct measures alone. The achievement of just international economic relations should be part of a wide programme for establishing just, democratic and self-sufficient societies at the local, national and global levels. All efforts for the establishment of the NIEO should be judged in relation to the best possible prospects of establishing justice in all spheres of social and international life.

Communique of the CEC Theological Consultation

Enjoying the warm hospitality of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church, official delegates, observers and guests from more than 40 Churches of 18 European countries as well as two participants from the USA gathered in Sofia from October 3 to 8, 1977, to hold a consultation regarding unity and co-operation of the Churches in Europe. Eight international ecclesiastical organizations were represented at this session including the World Council of Churches, the Lutheran World Federation, the World Alliance of Reformed Churches, and the Christian Peace Conference. The presence of representatives and theologians of Orthodox Churches as well as official representatives of the Secretariat for Promoting Christian Unity (Vatican) and the Council of the European Catholic Conference of Bishops lent the consultation an ecumenical character. At the session were also observers from the Roman Catholic Church and from five Protestant Churches of Bulgaria as guests. His Eminence Metropolitan Kallinik of Vratsa welcomed the participants in the consultation on behalf of His Holiness Patriarch Maksim of Bulgaria, and the Holy Synod of the Bulgarian Orthodox Church.

Church President Dr. Walter Siegrist (Reformed Church in Switzerland) was elected chairman of the consultation, and His Eminence Metropolitan Pankratiy of Stara Zagora, deputy chairman. Over a hundred delegates discussed the theme: "A New Discovery of the Communion of Churches: Sobornost—the Way to the Future?" keeping in mind first of all the final end of the ecumenical movement, of the one Truth, and the conciliar fellowship of all Churches which provides opportunity for the Churches, confessions and traditions to serve jointly in our world in a spirit of authentic peace. They also discussed different ways leading the Churches towards this beneficent end.

The results of this ecumenical meeting were

sent to all the European Churches for discussion and implementation.

The recommendations to the Churches contained proposals to extend jointly the theology of Eucharist and Eucharistic life; to discuss ecumenically the existing individual Church histories and ecclesiastical study materials; Churches and Christians to pray constantly one another; to increase the meetings of confessions of all countries; to improve the exchange of objective information which would be an efficacious contribution of Churches to the cause of mutual reconciliation and further implementation of the Final Act of Helsinki in all its integrity. The main reports were made by Bishop Oliver Tomkins (Great Britain; Anglican Church), Prof. Dr. Ioannis Zizioulas (Constantinople Patriarchate), Dom Emmanuel Lamy (Roman Catholic Church of Belgium), and Rector Christoff Hinz (Federation of the Evangelical Churches in GDR). Introductory reports were made in working groups by Prof. Dr. I. Veenhof (Reformed Church in the Netherlands), Prof. Dr. Geoffrey Wainwright (Methodist Church of England), and Dr. Lucas Vischer (W.C. Geneva).

Work began every day with divine service in an Orthodox, Roman Catholic or Protestant church in Sofia. Ecumenical services were conducted at the opening and at the closing of the consultation with the participation of representatives of the hosting Bulgarian Orthodox Church and members of the consultation. The evening of films about the Orthodox Church of Bulgaria and other religious confessions in the People's Republic of Bulgaria, the visit to the St. Kliment of Ohrid Theological Academy in Sofia as well as the Sunday excursion to the famous Rila monastery provided a valuable opportunity for understanding and spiritually experiencing so versatile an Orthodox tradition and for better acquaintance with the life of Christians in Bulgaria.

On the subject of this declaration it should be noted that along with its merits it reflects a very important drawback in the very concept of the New International Economic Order—its palliative character predetermined by the obvious underestimation of interior social changes in the developing countries that would lead to the more rapid social and economic pro-

gress of their peoples and their liberation from neocolonialist exploitation. Furthermore, the division of countries into rich and poor, preferred in the ecumenical circles, seems to be far from the best term. Christians from the socialist countries find other expressions more exact: the developing and the industrially developed states.

Father VLADIMIR MUSTAF

On October 6, His Holiness Patriarch Maksim Bulgaria gave a reception in honour of the participants in the consultation which was attended by eminent religious and public figures.

The Sofia Consultation of European Churches and its work in a genuinely ecumenical atmosphere of community and cooperation. The consultation has contributed to the elucidation of the problems relating to sobornost and unity

of the Church and helped to strengthen ecumenical ties and mutual confidence. The warm hospitality of the Bulgarian Orthodox Church, her prominent leaders and parishes as well as all Bulgarian people will be long remembered by all the participants.

Participants in the consultation from the Russian Orthodox Church were Archbishop Melkisedek of Penza and Saratov and Prof. N. A. Zabolotsky.

The Demise of Archbishop ALFRED TOOMING

Archbishop Alfred Tooming of the Evangelical Lutheran Church in Estonia passed away on October 5, 1977, at the age of 70. Telegrams of condolence were sent in connection with this.

PROBST EDGAR KHARK

Tallinn

Expressing deep condolence to you and to all the Evangelical Lutheran Church in Estonia for the premature death of Archbishop Alfred Tooming. Offering prayers for the repose of the soul of the departed in the mansions of the Heavenly Father. Eternal memory our late brother and co-worker in Christ's vineyard.

+ **PIMEN, Patriarch of Moscow and All Russia**

Moscow, October 10, 1977

PROBST EDGAR KHARK

Tallinn

My deep condolence on the death of Archbishop Alfred Tooming of the Evangelical Lutheran Church in Estonia. He was a friend of our Church and co-worker in ecumenism and peace-making. May the Lord rest his soul in heavenly mansions and grant His fine Solace to everyone who is now in grief for his premature departure.

With brotherly love in Christ,

+ **Metropolitan YUVENALIY, Head of the Department of External Church Relations**

Moscow, October 10, 1977

The burial of Archbishop Alfred Tooming took place on October 11, 1977, in Tallinn. The funeral service was attended by a delegation from the Tallinn and Estonia Diocese headed by Archpriest Nikolai Kokla, secretary to Metropolitan Aleksiy of Tallinn and Estonia.

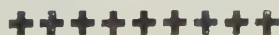
Members of the delegation placed a wreath on the coffin of the departed on behalf of Metropolitan Aleksiy.

ECUMENICAL CHRONICLE

On August 14, 1977, N. A. Zabolotsky, professor at the Leningrad Theological Academy, proceeded to fulfil his duties as Learned Secretary of the Programme Unit: "Justice and Service", at the headquarters of the World Council of Churches in Geneva.

On October 14, 1977, Prof. N. A. Zabolotsky lectured on current programmes of the ecumenical movement and on the need to intensify the Orthodox Churches' contribution to the movement for Christian unity in the St. Kliment of Ohrid Theological Academy in Sofia. His lecture was attended by Bishop Dometian of Znepolye, General Secretary of the Holy Synod of the Bulgarian Church, His Grace Ioann, rector of the academy, staff members of the foreign department, professors and students.

On October 24, 1977, professors and students of the Leningrad Theological Academy met Prof. Zabolotsky, staff member of the WCC Headquarters in Geneva, who delivered a lecture on current problems of the ecumenical movement and answered questions concerning Orthodox participation, the role of secular consultants, the feasibility of the WCC programmes, in particular, the Consensus on Baptism, the Eucharist and Priesthood, and others.



Saint Trifon and the Blessed Prokopi of Vyatka

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (1 Cor. 1. 21)

In the middle of the 16th century, in the remote northern province of Mezen (the village of Malaya Nemnyushka in Pinega District), a boy named Trofim was born into the well-to-do peasant family of Dimitriy and Pelageya. The boy's father died shortly after his birth, and the child learned to obey his mother and elder brothers in everything. But when his relatives began to persuade him to marry, he refused. His brothers decided to tempt him and sent their maid servant to him, but Trofim grieved so much that he was left alone since that time.

Having heard a homily on the angelic image of monks in church, the youth left his home and, on reaching the town of Veliki Ustyug, met a spiritual father in the person of Father Ioann. To avoid the veneration of the common people (the gift of healing was already manifested by him at that time), he went to the small town of Orlov on the Kama River and for a year led the life of a fool-in-Christ sleeping there in the church porch. Once in winter time when the saint was walking along a sheer bank of the river, he was noticed by men of the rich owners of salt mines, the Stroganovs. To amuse themselves, they pushed him off the bank and, to crown all, a snow drift fell down and covered him. The jokers, frightened, dug him up. While shaking snow out of his boots they marvelled at the ascetic's forbearance and meekness. He forgave them immediately: his face was joyful and he even radiated warmth. When Yakov Stroganov heard of this incident, he begged the saint to pray for his only living son who was severely ill—and the latter recovered. Soon after this the blessed one healed a dying baby in the village of Nikol-

skoye on the Vilyadi River. The saint said that the Lord had saved the children because of their parents' faith.

When the saint was 22 years of age he took his monastic vows before Hieromonk Varlaam, Father Superior of the Monastery of the Transfiguration of Pyskor. Severe monastic obedience and voluntary feats caused the illness of Trifon, as he was now called. For over 40 days he was unable to get up, did not eat or drink, passing days and nights in repentance. One day, while the ascetic was unconscious, his guardian angel came for his soul. The saint followed the angel through space seeing neither the earth nor sky—nothing but a marvellous light until a great voice resounded saying: "Thou hast been tempted to bring him here, take him back where he belongeth". The angel brought him back to his cell and disappeared. On awakening from the vision, St. Trifon began to pray fervently. All of a sudden, he noticed an old man in a light coloured robe standing at his bedside with a cross in his hands. It was St. Nicholas of Myra in Lycia. "Rise and walk," said the great miracle worker, blessing the sick one with the cross.

After his recovery, the saint continued to labour with even greater zeal. Several healings made by him roused the jealousy of some of the brethren and the ascetic chose to leave the monastery. He went 150 *poprishche* down the Kama River and stopped at a place which was indicated thrice to him by a marvellous voice: near the Ostyagan pagan altar, at the mouth of the Malyanka River. Here St. Trifon began to preach courageously among the Ostyaks (like St. Sergiy he had learned to read and understand Holy Scripture through the grace of revelation). For four weeks the ascetic prepared by

prayer for a feat unheard of in these parts: he cut down the ritual fire and burned it together with the offerings. The Ostyaks, seeing that the staretz remained safe and sound, did not dare to touch him. In 1572, the news reached the Ostyaks that the Cheyenis had declared war against Perm. The Ostyaks, fearing that the saint would reveal their whereabouts to the enemy, decided to kill him. But through his prayers his cell became invisible, and the Ostyaks could not find him. At that time they consented to baptism.

By this time, the brethren of the Skor cloister had repented of their violence to the saint and begged him to come back. He returned to them but not long because the fame of his miracles forced him to seek seclusion. But even after he had settled in a lonely spot on the bank of the Chusovaya River, St. Trifon could not deny the multitude of sick people who came to him for help. The miraculous cure of a peasant called Grigoriy from an ocular disease was particularly remarkable. St. Trifon had in his chapel an icon of St. Sophia, the Wisdom of God, which was particularly venerated by pilgrims (it is significant that subsequently a church dedicated to the Dormition of the Most Holy Theotokos was built where the chapel had stood). Having taken a vow, Grigoriy came to the icon and with firm faith asked the saint to pray for him. But after the cure he began to doubt: "It is not the Wisdom of God that forgive me, it was not St. Trifon's prayers that cured me—the illness has passed of itself". When, after such thoughts, Grigoriy became blind again, he repented and begged St. Trifon to pray for him again. Having cured him, St. Trifon said: "My son, the Lord in His mercy hath granted thee sight; believe this firmly. Nothing taketh place except by God's will; everything proceedeth from God according to our faith and good deeds. Be not of little faith and sin no more, lest worse happen to thee."

But the saint was not to live in those parts for long. One day, when he was felling a woodland and burning trees, a great storm arose and fire spread to the next forest and destroyed most of

the firewood stocked by the peasants. Forgetting all the good he had done for them, they flung him down a high precipice and when they saw that he was not killed they ran after him. There was an empty boat near the bank of the river. When St. Trifon went in, the boat, without oars or sail, carried him across the river away from his pursuers. Stricken by awe, they went back to Grigoriy Stroganov, who owned the land where St. Trifon lived, and told him everything. Stroganov ordered the saint to be found and put in irons. "Soon thou wilt suffer the same!" foretold the saint. And, indeed, Stroganov was put in irons by the tsar's envoys. He then turned to the ascetic and begged his forgiveness. After the saint's prayer, the tsar's anger died down and Stroganov, released, let him go.

God directed St. Trifon to go to the land of Vyatka. When he reached the Vyatka River, Nature itself rejoiced at his coming: water, sanctified by prayer, became sweet; the trees bowed in greeting. On January 18, 1580, the saint came to the town of Slobodskoi and from there he set out for the town of Khlynov (since 1780 Vyatka). Here he prayed fervently before the Velikoretsky miraculous icon of St. Nicholas of Myra in Lycia recalling his aid at the beginning of his monastic path. The citizens of Vyatka took a liking to the strange wanderer, and when he asked their permission to found a monastery across the Zasora River, they consented and sent the saint to get permission from Metropolitan Antony of Moscow and All Russia (1577-1580). On March 24, 1580, St. Trifon was ordained priest in Moscow and on July 20, he returned to Khlynov with a charter to build a monastery on the land. Many difficulties were encountered in constructing the cloister. It was only through the intercession of the Most Holy Theotokos (in honour of the Annunciation to Whom the foundation of a wooden church was laid on September 8) that the work was completed. When there were up to 40 monks in the cloister and the church became crowded, the townsfolk helped to build a big church which was dedicated to the Dormition of the Most Holy Theotokos. In the meantime, rich donations started coming from

Moscow. St. Trifon spent it all on the needs of the cloister which grew larger and stronger. Patriarch Iov (1589-1605), who revered St. Trifon, raised him to the rank of archimandrite and gave him antimensia for the new church. St. Trifon was also a close friend of St. Germogen, Metropolitan of Kazan, to whom he foretold that he would be patriarch and would die a martyr.

While he was archimandrite of the Monastery of the Dormition, St. Trifon worked a remarkable miracle for the land of Vyatka.

Shortly before the founding of the Dormition Monastery, in 1578 the child Prokopiy, long prayed for, was born into a peasant family in the village of Koryakovka, which was six versts from Khlynov. His parents, Maksim and Irina Plushkov, had been childless for a long time, and all the more terrible was for them the thunder bolt which struck their 12-year-old son as he worked in the field on horseback. All in tears, they brought him home where, after their prayers, he regained consciousness but remained in a frenzy: Prokopiy tore off his clothes, trod upon them, and walked naked. Then his parents took him to St. Trifon of Vyatka begging him to pray to St. Nicholas the Miracle Worker and St. Sergiy of Radonezh. After saying a moleben, St. Trifon sprinkled the boy with holy water—and Prokopiy regained his mind.

Meanwhile, the strict cenobitic rules introduced by St. Trifon into the Dormition Monastery (he had only icons and books in his cell; he demanded that general attendance at meals be strictly observed) became burdensome to the brethren. Despite the archimandrite's gentle admonitions, the monks grumbled, violated the rules and finally brought things to such a state that, in answer to their petition, Iona Mamin, St. Trifon's disciple, was appointed archimandrite by Moscow—it had been the ascetic's will that he should be father superior of the monastery after his death. Then the brethren, beat the saint and chased him out of the cloister which he had founded and cared for.

St. Trifon, after visiting Moscow and Solvychevodsk, set out for the Solovetski monastery in honour of the Transfig-

uration of our Lord. Nikita Stroganov put a vessel with a crew at his disposal but St. Trifon while going down the Dvina River, let the crew go, sold the vessel and everything on it and appeared as a simple wanderer in the cloister of Sts. Zosima and Savvatiy. He lived there for some time; on his way back he visited the Dormition Monastery in Vyatka and left all the money he had for the needs of the cloister. After this St. Trifon went to the town of Solovodskoi where, at the request of its inhabitants, he founded a cloister in honour of the Epiphany (cr. 1600). While collecting funds for the monastery the saint visited Solvychevodsk again where Nikita Stroganov at first did not want to receive him but soon repented and saw him off with generous gifts.

After that St. Trifon lived for a while in the Koryazhma Monastery of St. Nicholas the Miracle Worker (miracle occurred through the icon of St. Nicholas after he had prayed before it) and went about Ust Sysolsk and Ustyuzhna districts on the Vychegda and Dvina rivers collecting money for the Solovodskoi Monastery of the Epiphany. He went to the remote Solovetski cloister where the monks did not want to let him leave. But the holy starets, foreseeing his death in the near future (it seems in the Solovetski cloister had to him the same), hastened to see the Monastery of the Dormition, so dear to him despite all the offences and pains that he had endured there. On July 15, 1611, being very ill when he reached Khlynov, he sent his servant to beg his former pupil, Archimandrite Iona Mamin, let him die in the cloister. When the father superior refused, he settled in the home of Deacon Maksim Maltsev of the Church of St. Nicholas, who deeply revered him. Many came to the holy one to be blessed at that time. Among them was Father Varlaam, his and Archimandrite Iona's common spiritual father, who comforted him with talk of the growing Dormition Monastery. On September 23, St. Trifon, according to the requests of the spiritual council of startsy, was received with dishonour at the gates of his cloister. All the brethren headed by the father superior, Iona, who, fell at the feet of the ascetic and begged his forgiveness.

ona, my spiritual child," answered St. Trifon with love, "the Lord forgiveth thee; it was not thy work but of our enemy, the Devil". In his testament St. Trifon blessed Archimandrite Iona, who had sincerely repented, to be the superior of the monastery. Thus, God granted a peaceful end to the long-suffering ascetic who had traversed nearly the northern territory of Russia.

St. Trifon of Vyatka passed away on October 8, 1612, and was buried in the Cathedral of the Dormition of the Most Holy Theotokos.

When St. Trifon was approaching the end of his term as superior of the Dormition Monastery, young Prokopyi who had been healed by him, chose the difficult but grace-endowed path of fool-in-Christ. Five years after his cure he was a server in the Church of St. Catherine the Holy Martyr in Slobodskoi three years, but seeing that his efforts were trying to induce him to depart left for Khlynov in secret in 1598. In spite of the fact that he, unlike St. Trifon, came from a common and poor family, the beginning of their life in Christ was the same. Recalling his bouts of frenzy in childhood, he repeated them intentionally: he tore off his clothes and walked naked taking inspiration from two greatly venerated northern Russian saints—St. Ioann († May 1494) and St. Prokopyi († July 8, 1613), his namesake apparently, of Khlynov.

Every day he made the rounds of the northern churches, secretly praying before the icons. The holy man undertook the feat of silence and communicated only by signs. Some mocked him and others despised him, but he endured everything patiently, praying for his offenders. He slept anywhere, enduring bitter cold in winter and intense heat, the itch from mosquito bites and midgets in summer. His deep insight soon became known to the people: he often visited the sick in the town and if he saw that one of them was to recover he raised him up with his hands and rejoiced; if he saw that someone was doomed to die, he would cry, kiss him and fold his arms on the chest showing by signs that it was time to get ready for burial. He foretold a fire, by climbing the roof and ringing the bell. He would

inform the citizens of ukases demanding money by walking in the market place, arranging young trees in a row and, passing by them, lashing them with another tree to depict people at *pravezh* (*pravezh*—exacting payment of debts from defaulters by public lashing in the square).

The insight of the blessed one revealed his holiness. The voivode of Vyatka and his wife often invited the ascetic to their home where he was washed, dressed and fed. But each time the fool-in-Christ left their home, he distributed the new clothes and hurried to get as dirty as he was before.

He spoke frankly only to his confessor, Father Ioann Kolachnikov, of the Church of the Ascension, making him promise not to reveal his secret until after his death.

He grieved much over prisoners bringing them bread and trying to encourage them by promise of freedom soon.

One day, the fool-in-Christ came to see his confessor, Father Ioann, when the latter's son Ioann, also a priest, was dining in his father's home with the other members of the family. After dinner the Blessed Prokopyi took up a knife and began brandishing it above the head of the young priest. Then he cried bitterly over him. A year after, his prophecy came true: the priest was stabbed by his relatives.

The following incident took place in the Church of St. John the Baptist: young Korniliy Korsakov was singing at Liturgy in the choir when St. Prokopyi took him by his arm, led him to the Holy Doors and pushed him into the sanctuary. Six years later, Korniliy took holy orders and after his wife's death he became a monk under the name of Kiprian and was made hegumen.

For 30 years the Blessed Prokopyi of Vyatka was a fool-in-Christ. Once, when he was in Khlynov, his death was foretold to him. Having attended divine service first in a church and then in the Novodevichy Convent of the Transfiguration of Our Lord, the saint went out onto Pyatnitsky Bridge and prayed for a long time there. Then he proceeded to the other side, sat down and rubbed his body with snow as if he was

cleansing himself of foulness (*wash me, and I shall be whiter than snow* [Ps. 51. 7]). Afterwards, he came to "Vyshka", the city tower, turned eastwards and prayed fervently again. The Blessed Prokopiý passed away with his hands raised in prayer and in death signifying bearing of life's cross. This took place on December 21, 1627, 15 years after the death of his healer.

It is unknown whether the two ascetics saw each other again after their first meeting in their earthly lives. But there is no doubt that St. Trifon of Vyatka, the venerator of St. Sophia, the Wisdom of God, and the Blessed Prokopiý, the fool-in-Christ of Vyatka, the venerator of foolery-in-Christ, were bound with strongest spiritual ties. This manifested itself posthumously. The Blessed Prokopiý of Vyatka was buried with honours by the northern wall of the cathedral church in the Trifonov Dormition Monastery in Vyatka. The remains of both saints were placed in tombs. One of the posthumous miracles bears witness to the spiritual closeness of the two saints.

In 1666, a young girl from Slobodskoi district called Marfa Timofeyeva became possessed by an evil spirit. After an ardent prayer in the Dormition Monastery in Vyatka, she saw a vision: two light-bearing men appeared before her—they called each other Trifon and Prokopiý and promised to cure her; soon after she recovered completely. The *Ikonopisnyi podlinnik* ("The Icon Sampler") describes St. Trifon of Vyatka thus: "He is grey-haired, with a beard like that of St. Sergiy but somewhat wider and blunter, his hair is above

the ears; he is dressed in sacerdotal vestments and wears a mitre; some artists paint him without a mitre". The Blessed Prokopiý, the fool-in-Christ of Vyatka, is described as follows: "He is fair-haired, somewhat dark; the hair is short, curly, above the ears; his beard is longer than that of Kozma. He is naked, girdled with a towel, with hands raised in prayer." The two miracle workers of Vyatka have been wonderfully impressed in iconography: they are depicted together in prayerful postures before the icon of the Mother of God "The Sign" (see icon on p. 4 of inset in this issue № 11, 1977). The icon comes from the Church of St. Michael the Archangel over the gates (1610) in the Slobodskoi Monastery of the Epiphany, which was founded by St. Trifon of Vyatka.

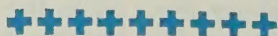
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CHURCHES OF THE VORONEZH DIOCESE

the episcopal Cathedral of the Protecting
the Holy Theotokos

the wooden Church of the Nativity of Christ in
age of Kirsanovka, Gribanovsky District, Voro-
nezh Region

the Church of the Nativity of Christ in the town
of Yelets, Voronezh Region

the Ascension Church in the town of Yelets,
Region

There are places in the Voronezh Diocese which
are connected with St. Aleksey. In 1620, Akatov Mo-
nastery of St. Aleksey was founded in Voronezh on
the occasion of the miraculous liberation of the town
from the Lithuanians on the Feast of St. Aleksey.
In Yelets, on the bank of the Sosna River, not far
from the Ascension Church an obelisk was erected
in commemoration of St. Aleksey's visit to the town
on September 18, 1337. St. Aleksey blessed the site
of the rebuilding of the town which the Tatars had
completely ravaged. Beside the church is the tomb of
warriors who fell on Kulikovo Field on Septem-
ber 8, 1380 (photo 5)

